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RESPECT IN THE HOME

ONE of the last things Eleanor Roosevelt wrote prior to her final illness and death was entitled " A Marriage Lives on Respect ".

Her article went on to explain the vital need of courtesy in the home with mutual respect of husbands and wives, and the dangers to marriage when that respect is lacking.

Respect is essential in the home. It must include self-respect on the part of each individual; not in the sense of selfishness, for that causes much discord in a family, but self-respect which inspires one to maintain high standards and lofty ideals.

But it must include also the respect each member of a family must have for every other one. The Ten Commandments laid the foundation for this when the Lord taught: " Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Without such respect there can be no true family life. But each one must live in such a way as to merit this respect. Can a child respect and honour a loose-living parent, one who drags the family name through filth and corruption, or who destroys both love and respect by dominating tactics, unreasonable demands or extremely critical tirades ?

If a man respects his wife, the children will in all likelihood respect their mother. And if mother respects father, children too will learn regard for him.

But the reverse is also true. A man who shows no respect for wife and children destroys respect in their hearts. As hate breeds more hate, and love begets love, so respect produces more respect, and disrespect is equally contagious.

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THOUGHTS FOR YOUR TALKS

SERVICE

" The noblest aim in life is to strive to make other lives better and happier. The most worthy calling in life is that in which man can serve best his fellow man."— President David O. McKay, President of the Church.

THE KEYS

" The Master conferred upon Peter the keys of the kingdom which have also been conferred upon all prophet leaders in every dispensation and held today by our own President, David O. McKay. He said the purpose of so establishing his kingdom with that authority was that the gates of hell should not prevail against it."—Elder Harold B. Lee, Council of the Twelve.

STRENGTH

" Jesus once explained one source of his strength when He said, ' My meat is to do the will of Him that sent me and to finish His work.' "
—Elder Sterling W. Sill, Assistant to the Council of the Twelve.

SKILL

" It is not the simplicity of the tool that determines its value, but the skill of the workman who uses that tool."
—Elder Theodore M. Burton, Assistant to the Council of the Twelve.

From the Pen of the Prophet

Self-control

BY PRESIDENT DAVID O. McKAY

On the following pages are printed the talks given to more than 8,000 priesthood holders assembled in the Salt Lake Tabernacle for the General Priesthood Session at the last semi-annual conference of the Church. Their content is of such importance that we feel privileged to be able to present them to you. The subject of each of the talks is SELF-CONTROL. The talks are by President David O. McKay; Elder Hugh B. Brown, his 1st Counsellor; and Elder N. Eldon Tanner, 2nd Counsellor; Elder Sterling W. Sill, an Assistant to the Council of the Twelve; and by two young Priests, Matthew Simmons and David Cragun.

David O. McKay as a missionary in Scotland

THE strict attention that you thousands paid to the remarks of David Cragun and Matthew Simmons* tonight bear testimony to your pride in these young men of the Church, and you got their message. The remarks given by Bother Sill confirming the value of self-control sank deep in your hearts. The testimonies of the Presidents of the Church left a lasting impression upon us all.

In conclusion, I have just a word on the topic that the boys of the priesthood have given us tonight.

A man who cannot control his temper is not very likely to control his passions, and no matter what his pretensions in religion, he moves in daily life very close to the animal plane. Religion is supposed to lift us on a higher level. Religion appeals to the spirit in man, your real person, and yet how often, notwithstanding our possessing a testimony of the truth, we yield to the carnal side of our nature.

The man who quarrels in his home banishes from his heart the spirit of religion. A man or a mother in this Church who would light a cigarette in the home is yielding to the carnal

April 8, 1906—appointed an Apostle of the Church

October 11, 1934—called to the First Presidency

President McKay—Prophet, Seer, and Revelator

side of his nature—far, far below the ideal of the Church. Any quarelling in the home is antagonistic to the spirituality which Christ would have us develop within us, and it is in our daily lives that these expressions have their effect.

Man is making great progress in science and invention, greater perhaps than ever before, but he is not making comparable progress in character and spirituality.

A while ago I read the remarks of General Omar N. Bradley, formerly Army's Chief of Staff, who on one occasion said, and I quote:

"With its monstrous weapons man already has humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. *Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.*" (Italics added.)

I am still quoting the general: "The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace; more about killing than we know about living."

Our living comes hourly and daily in the home, in our association in business affairs, and in our meeting of strangers. It is the *attitude* of the person during the daily contacts by which we show whether we are appealing to the carnal or to the spiritual within us and within those with whom we associate. It is a daily matter. I do not know whether we can get the thought over or not. It is within the power of each one, especially members of the Church who make such pretensions. You cannot imagine a real true Christian and especially a member of the Mormon Church, one who holds the priesthood, swearing at his wife. It is inconceivable that such a thing as that could be in a home, and especially with children around. How can anyone justify parents quarelling in front of children? Such a thing should never be a part of the life of church members.

Christ has asked us to develop the spiritual side within us. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul, upon things which contribute to the comfort and gratification of his physical nature, or whether he will make as his life's pursuit the acquisition of spiritual qualities.

"Every noble impulse, every unselfish expression of love; every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretence or policy, but by being, doing and living of good for the very good's sake—that is spirituality."

God help us as members of the priesthood to make that life ours individually, in the home, in the towns, in our nation, I pray in the name of Jesus Christ.

* THE TALKS BY DAVID CRAGUN AND MATTHEW SIMMONS ARE PRINTED ON PAGE 44

SELF-CONTROL : 2

Strongest link in a spiritual chain

BY DAVID R. CRAGUN, A PRIEST
FROM OGDEN, UTAH

DEAR Brethren: A week ago this morning the voice of President McKay came into my room, by telephone, requesting that I appear here and represent the youth of the Church. This is the most cherished moment of my life, for the prophet to speak to me. I pray that the Lord will bless and strengthen me with this most humbling experience.

Since all normal boys want to be doing things, we constantly face two magic words that every boy must know. They are—Self-Control. These were the words that proved to be a challenge to Father Adam. They have been a challenge to all his posterity ever since. The smartest boys and girls since the beginning of time—in every dispensation, are those who have appreciated and respected the meaning of these two magic words early in life—Self-Control. Long ago King Solomon pleaded with his son to hear the instruction of his father, and to forsake not the law of his mother, to get wisdom and understanding. Solomon knew the might of man's will, when he said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Self-Control. I hold the priesthood. I am a priest. How well these must go together. As a child of God I must be sure to develop personal self-control, and be able to stand by my own decisions. I do not want regrets. I do not want tears. Repentance is a God-given principle and so important to all, but it's so often associated with regrets and tears.

As I grow up and struggle for more independence, others do not know exactly what I may be thinking. I alone hold the key to thoughts which are mine, when I am with others, alone, in Church, at a football match, in the great outdoors, at a dance, in a cinema. Yet, am I really alone? Is a priest alone when he has prayed for strength, lived the commandments, listened to the whispering of the spirit, been obedient to his parents? Followed and respected the leadership of the Church ?

I know that Satan tempts priests. He never misses a chance to ride our backs and whisper in our ears. His tricks are numerous. His tools fit our emotions, tastes and passions, and are labelled popular and what everyone does.

This is when the magic words must ring in my ears, shine in my eyes. I am a priest. I want a mission. I want celestial blessings. I want happiness.

The philosophy of this great Church endorses education and know-

We must learn to stand

"AND when they were come to the place which is called Calvary, there they crucified Him, and the malefactors, one on the right hand and one on the left. Then said Jesus, Father, forgive them, for they know not what they do." (Luke 23:33-34.)

In these simple words is given one of the most impressive examples of self-control in human history. The Saviour's mind was occupied with the most important issues at stake, and not with personal mistreatment.

To the rest of the world, self-control is the key to building a stronger character – to a Latter-day Saint it is the way to salvation. We have approximately 70 years on the earth to determine what degree of exaltation we shall receive for æons upon æons to come. When we are placed on the earth, every one of us is spotless. We have no faults. Then we are baptised, and after this point we are held accountable for our every action. From this point forward, we have to use the utmost restraint in every deed in order to follow the path to eternal perfection. The Master gave us the direction to this path when He said, *"Enter ye in at the strait gate because strait is the gate and narrow is the way that leadeth unto life and few there be that find it."*

We, as priesthood bearers, have the additional responsibility to discipline ourselves because the foundation of the Church rests upon us. I think the poem of Carl Sandberg portrays the warning of the lack of discipline when he said,

"It has happened before,
Strong men put up a city and got nations together
And paid singers to sing and women to warble:
We are the greatest city; the greatest nation;
Nothing like us ever was.
And while the singers sang and the strong men listened.
And paid the singers well . . .
There were rats and lizards who worked
And the only listeners left now.
Are the rats . . . and the . . . lizards."

We have the only Church—we have the only priesthood, but it happened before, and if we pay our singers to sing and our women to warble and we as priesthood holders aren't upholding our priesthood, the rats and the lizards of Sandberg's poem will be working. The world asks more of us than it does the average man. We are being watched—we are being looked to for leadership, leadership to Eternal Life.

ledge as powerful instruments, but we also hasten to recognise that the chain with which we can bind Satan must be spiritual. A spiritual chain is necessary because Satan has no body. The strongest link in that spiritual chain is "Self-Control."

Our life's mission calls for us to hearken unto the Lord and turn from temptation and sin—to conquer self—to prove and improve ourselves, to serve others. Do we hearken, when we are slow to resolve the questions of liquor, honesty, tobacco, Church attendance, partaking of the Sacrament worthily, a full tithe ? A young fellow who knows and acts not what he knows is like the man who ploughs and ploughs, but never sows.

My ideal is my brother Brent who is a missionary in the French East Mission. All of my life I have wanted a mission too. I want to be worthy and ready next April when I become nineteen. My thoughts and actions must be firmly disciplined. Full Church activity, study, prayer, a full tithe and love for building the Kingdom will strengthen my testimony. It is surely safe to predict that the future quorum leaders, missionaries, bishops, high councilmen, stake presidents and General Authorities are boys of today. Boys will be boys, but we cannot overlook the fact that boys of today will be men of tomorrow. It is likewise safe to say that the great leaders of the future must first have developed within themselves a full measure of "self-control." If these preparatory requirements are not for me and all priests, then who are they for? And if we priest do not prepare for them now, then when?

Fellow members of the Aaronic Priesthood, the time is here and now for us to develop a safe measure of self-control, to lay foundations for our eternal happiness. I trust that every young man bearing the Aaronic Priesthood will pray for moral strength and spiritual guidance, for parents and leaders who will stay close to us and give us direction and encouragement. My testimony is strong. I know the story of this great Church is true. I know that God, our Father, stands at the head. That President McKay is the Lord's agent and prophet holding the keys of authority.

up in the storm

BY MATTHEW R. SIMMONS, A PRIEST
FROM SALT LAKE CITY, UTAH

We can't afford to let down our standards.

We have the very same cravings, the same appetites, the same urges as do other men, but we must learn to discipline ourselves. We must learn to stand up in the storm, but to have compassion on those who fall, to master ourselves before we master others ; to have a heart that is clean, a goal that is high ; to learn to laugh yet never forget how to weep ; to reach into the future, yet never take ourselves too seriously ; to be humble so that we will remember the simplicity of true greatness.

Restraint can bring with it strength. This strength is a quiet courage that needs no trumpets to announce its coming. There is an old saying: "If one man conquers in battle a thousand times a thousand, and if another conquers himself, he is the greatest of conquerors." In the book of Proverbs it says, "He that ruleth his spirit is better than he that taketh a city."

I am a priest in the Aaronic Priesthood. From this point on in life, self-control needs to be more than a principle for me to speak about. From this point forward, it needs to be a way of life—a guidepost through which I can go to find the Celestial Kingdom. I am on the threshold of life. I have very definite goals which I want to accomplish, but I'm reaching the point where this takes discipline and control. This is a minute by minute thing. We as holders of the priesthood can't put this off any longer. You can't walk south, or even east or west if you want to go north. "He who picks up one end of the stick also picks the other."

How many times have we said to ourselves, "I know I won't have this habit later on in life ; I'm just getting it out of my system now." It's too late in our lives to be experimenting. We have to decide right now that we can master ourselves completely. It will be hard, but everything that is worth having is hard to get. The coach of one of our great college football teams used to tell his men, "When the going gets tough, the tough get going! " At times it will get tough, terribly tough. This life of ours is a championship game ; we're up against a rugged opponent—his forces are laziness, procrastination, disappointment. There are no time outs in this game ; every minute counts. Every action is recorded in the score book and the final score of this game will be with us through eternity.

A lifetime, 70 years, a long time ? Not really, when you consider the centuries upon centuries of what will follow this life. Seventy short years in which to prove ourselves. This makes self-control pretty important, doesn't it ?

Once we have begun to master ourselves, to discipline our bodies, to curb our habits, then we are on our way. How wonderful it would be to have completely controlled ourselves so that we could wake up each morning and look at ourselves and say, "I have 100 per cent self-control. I have no problems. I can overcome anything ! " We can do this. God has given everyone of us the ability to practice restraint. Some of us have never got around to trying it.

Restraint at times will be hard, and at times we will be discouraged. Even Christ, as He was on the cross, for a minute was overcome with horrible pain and torment, and cried out, "My God, my God, Why hast thou forsaken me? " But this too will pass, and if we struggle, if we toil, if we pray, we can reach that point at which our lives become that which dwells in the ocean of Truth, beneath the waves, beyond the reach of tempests, in the Eternal Calm!

God give me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.

SELF-CONTROL : 3

God gave man dominion - over himself

BY STERLING W. SILL
AN ASSISTANT TO THE
COUNCIL OF THE TWELVE

ONE of the most inspiring messages in all sacred scripture is the story of the sixth day of creation when God made man in his own image. He also endowed him with a set of his own attributes. Then, as the very climax of creation. God gave man dominion over everything upon the earth, including himself. The dictionary says that "dominion means control or the power to govern. The most important part of the dominion given to man was self-dominion. In all of creation, it was only to man that God said, ". . . thou mayest choose for thyself . . ." (Moses 3:17.)

On one occasion Joseph Smith was asked to explain the unusual harmony existing among his large group of church members, though they differed so greatly in background, nationality and experience. The Prophet replied, "I teach the people correct principles and they govern themselves".

One of the most important parts of real religion is to qualify ourselves to govern our own lives effectively and righteously. Someone has said, "He that would move the world, must first move himself". We talk a great deal about the fact that we have been given the priesthood. The priesthood is the authority to act in the name of the Lord. But by itself that is not enough. We must also develop the "ability" to act in the name of the Lord. The authority can never be of very great consequence without the ability. That is, how much benefit would be derived from having the authority to make converts without the ability to make converts.

The most inspiring thing about the life of Jesus was not His ability to quiet the storm or control the tempest, but His absolute control of Himself. The Master did not need to make a single mistake in order to find out that it was wrong. We have developed a fairly good control over some of our body members; for example, I have great authority over my finger. If I tell it to bend, it bends. If I tell it to unbend, it unbends. If I give my feet an order, they obey immediately, and we will have succeeded in our religious responsibility when we get that same kind of control over our thoughts, our emotions, our tongues, our industry, our faith and our desire to serve God. Some of us have mistrained our appetites to a point where we tend to "think" with our stomachs; that is, our appetites frequently have more influence in directing our lives than our reason or even the commandments of God. This same misuse of our powers frequently gives our fears, our doubts, our prejudices, our hates and our sex impulses the control of our lives. Before we can be successful in our God-given dominion, our emotions must be brought under the direction of the spirit.

Each of us has been given a magnificent instrument called a brain, which was intended to play a much more prominent part in our religious life than it sometimes does. The brain, not the feelings or the passions, was designated by God to the presiding officer of the personality. And when we honour the authority of the mind, we become masters instead of slaves.

Our human nature is made up of an interesting duality, which Jesus referred to as the spirit and the flesh, and most of us permit a constant conflict to rage between the two. Plato refers to this duality as an an upper soul and a lower soul. He describes the lower soul as the dwelling place of weakness, sin and appetite, whereas the upper soul is the residence of the intellect; it is the headquarters of reason and the operational base of judgment and righteousness. On this battle ground the fate of each of us is being decided daily. Each individual is tending toward his natural status of king or slave. As we overcome the unworthy elements within ourselves, we become masters, capable of ruling our lives in wisdom with righteous power. As we surrender to our appetites, we become slaves. The alcoholic, the immoral, the dishonest, the profane and the idle are losing the battle to the lower soul by allowing them-

selves too many lower soul experiences.

The one business of life is to succeed, and one of our greatest Christian duties is to organise and supervise ourselves for righteous accomplishment. We must be more successful in disciplining the mind and training the will. Someone has pointed out that "planning" is the place where man shows himself most like God. Who could be more Godlike than one who intelligently plans his own life? He is the one who blueprints accomplishment and builds the roadway to success. The highest paid man in the army is the general. He is the one who "thinks" and "plans" for the army. But each of us is the general of his own life, and each is also his own soldier. As Generals, our job is to work out a better programme for ourselves as soldiers, and the more skilful we are as generals, the more successful we will be as soldiers.

Solomon said, "With all thy getting get wisdom". (See Prov. 4 : 7.) And then someone that must have been much wiser than Solomon said, "With all thy getting, get going". George Bernard Shaw touched our problem when he said that the primary occupation of life is taking a mob of appetites, and organising them into an army of purposes and ambitions.

It is a very significant point of view that every human being has been given two creators. One is God, and the other is himself. That is, the creation of man is not something that was finished and done with in the Garden of Eden. The creation of man is still going on. It is taking place today, and it took place last week, and it will take place next month, and you are the creator. That is, you are currently creating the enthusiasms and the industry and the courage and the faith that will determine what your lives will be throughout eternity. Someone has asked this interesting question : "How would you like to create your own mind?" But isn't that exactly what everyone does?

William James said, "The mind is made up by what it feeds upon". The mind becomes what God intended it should be, only when it is fed on enough upper soul experiences. It has been said that "the mind like the

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by E. Cecil McGavin

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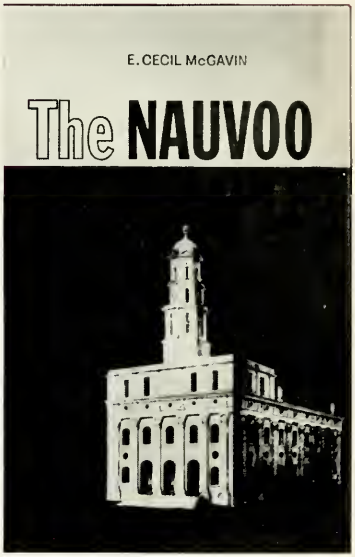

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dyer's hand, is coloured by what it holds ". That is, if I hold in my hand a sponge full of purple dye, my hand becomes purple, and if I hold in my mind and heart great ideas of honour, righteousness, industry and the love of truth, my whole personality is coloured accordingly. And our self-dominion is made more effective when we make love to the right kind of ideas, and refuse all lower soul experiences. While Cain was training himself to " . . . love Satan more than God . . . " (Moses 5 : 18), he was giving dominion to his lower soul. This is a process that many frequently follow. Sometime ago a young man discussed with me an improper marriage which he was contemplating. I asked him why. He said he was in love. But love alone is an insufficient basis for marriage. Anyone can fall in love with anything. Many people have fallen in love with idleness, profanity, adultery and drunkenness.

There is a lower soul psychology that says that the way to develop the personality is to give expression to our desires. It says that parents should not say " no " to children because of the possibility of dwarfing their personalities. If a child feels like slamming the door, he should slam it. If he feels like sowing some wild oats, he should sow them. It says that desires should be expressed, otherwise the child's growth may be inhibited and his personality distorted. This philosophy has made a great contribution to our upsurge in juvenile and adult delinquency. We might bring some upper soul philosophy to bear on this point by a review of the Ten Commandments. Yet, a prominent minister recently said that the Ten Commandments gave young people the idea that the church was a wet blanket. He said the dictatorial " Thou shalt nots " were not in good taste any more. He said, " In my church I no longer refer to the Ten Commandments ". He didn't say whether or not he thought chastity, honesty and worship should be done away with, or whether God had changed his mind about these values, but only that he had convinced himself that the Ten Commandments were outmoded and no longer useful.

The story is told of a father and a son riding down the highway. The son was explaining to the father what he didn't like about the Ten Commandments. He said they were negative and besides that he didn't like anyone telling him what not to do. Soon they came to an intersection in the highway. There was one signboard telling where the left-hand road led, and another signboard telling where the right-hand road led. The father took the wrong road. This greatly disturbed the son. He couldn't understand how the father could make such a ridiculous mistake. The father admitted that he had read the signboard, but he said, " I just don't want any signboard telling me where to go ".

For our benefit God has erected some signboards of right and wrong, and when we are headed toward destruction the sign is flashed saying, " Thou shalt not ". What we do from there on, however, is strictly up to us.

Some time ago it was reported that an engineer was discharged from his employment. He asked his employer for the reason. The employer said, " You allowed us to make a wrong decision which cost us considerable money ". The engineer said, " But certainly you remember that I advised you against making that decision ". The employer said, " Yes, I know that you did, but you didn't pound the table when you did it ".

The Lord didn't make that mistake when he gave the Ten Commandments. He pounded the table and tried to make the occasion as memorable as possible, and he expects us to be equally forceful in carrying out his instructions.

God himself cannot look upon sin with the least degree of allowance. He permits none of it in His presence. But He has said, ". . . nevertheless thou mayest choose for thyself ". (Moses 3 : 17.) He has given us dominion that we might develop our own lives. Aristotle once told Alexander the Great that the most dangerous enemy that ever confronted an army was never in the ranks of the foe, but always in your own camp. And that is a good thing for us to remember. Suppose we ask ourselves who is the greatest enemy of America ? It isn't Russia or China or Cuba; that is ridiculous. Who causes our strikes and brings about our racial strife ? Who robs our banks and causes our many kinds of delinquency ? Who is it that makes our political blunders, gives us a bad name abroad, and causes our weaknesses at home ? Or who is responsible for our individual sins and keeps us ignorant, lethargic and unsuccessful ?

The Lord suggested the answer, when on September 22, 1832, He gave a great revelation in which He said in part, "And now I give unto you a commandment to beware concerning yourselves. . . ." (D&C 84 : 43.) Our own signs say, " Beware of the Dog " or " Beware of the train " or " Beware of the communists ", but the Lord gets nearer to our problem when He says, ". . . beware concerning yourselves . . ." The chief characteristic of sin, and the chief characteristic of lack of success is our failure to manage our thoughts, our attitudes and our ambitions. Pythagoras said, " No man is free who cannot command himself ". And we might add that no man is capable of making the most and the best of his life who cannot command himself. We will have happiness in our homes, success in our work, righteousness in our personal lives and eternal life in God's presence, only as we learn self-mastery and develop the willpower to put it in force. It is the responsibility of the priesthood to prepare the way before the glorious second coming of Christ. It is our personal responsibility to prepare our families and our individual lives for celestial glory, and we will fail or succeed in exact proportion as we get dominion over our own lives. The Lord has said, ". . . let virtue garnish thy thoughts unceasingly; . . .

" The Holy Ghost shall be thy constant companion, . . . and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever ". (*Ibid.*, 121 : 45-46.)

Carl Erskine, the great former Dodger baseball pitcher, once said, " I never pray to win, I just pray to be in my best form ". What a thrilling accomplishment if every bearer of the priesthood was always in his best form; for even one man can, if he will, change the morale of a whole community.

SELF-CONTROL : 4

Boys, it is an honour and privilege to hold Priesthood

BY PRESIDENT N. ELDON TANNER
OF THE FIRST PRESIDENCY

THE priesthood is the power of God delegated to man to act in His name. What a thrilling thing that is to think about ; our young men throughout the Church, their fathers and their older brothers having that authority !

I think of the young deacons passing the Sacrament, the emblems of the great sacrifice that was made by our Saviour. You know, when the Saviour was here upon this continent, he asked the apostles to pass the Sacrament, and then others were called and appointed and given the authority to do this and other things as well—then think of our boys who are deacons, passing the Sacrament to the people ! Then think of the teachers out teaching the gospel to the people, warning them, helping them, and encouraging them to live the gospel teachings ! I think of these young priests holding the priesthood, which is the power of God, going into the waters of baptism to baptise a person. They have the same power and authority to baptise that the apostles, and even Christ himself, had. These young men at the age of 19 and 20 are ordained elders. They are then called to go out into the mission field. They are commissioned by Jesus Christ, through those having authority, and are ordained and set apart as ambassadors of the Lord. There are 12,000 of these young men in the field today, holding the priesthood, and as they baptise a person, that baptism is accepted by our Heavenly Father. As they confirm a person, he is confirmed a member of the Church, and it is binding through time and all eternity. As those young men 19 or 20 years of age lay their hands upon the head of an individual and ordain him a deacon, teacher, priest, or elder and bestow upon him all the authority and power pertaining to that office and calling in the Melchizedek Priesthood, he is accepted by Jesus Christ and becomes a member of his Church and his kingdom.

I wonder how many business-men would be prepared to say to those 12,000 young men, " You go out into the world, and I will accept your judgment. You make any deal that you think is right with anybody you think you can depend upon and whom you can trust, and I will honour the agreement—I will pick up the tab." I would just like to ask some of you business-men how many men you could pick out that you would be prepared to send out into the world and say, " This is your assignment, and I will honour whatever you do." There wouldn't be many, but still the Lord is saying to these young men who hold the priesthood, as they go out into the field, " Anything you do in the power of the priesthood and in my name, I will honour."

Then I see these young men—these deacons, these teachers, and these priests present here tonight—all preparing themselves for this call as missionaries. I was proud of these two young men, and I could just see thousands of them throughout the world, preparing themselves to accept that great responsibility as missionaries.

Boys, keep this in mind. It is a great honour ; it is a great privilege ; it is a great blessing to hold the priesthood

of God. You are the only people in all the world who hold the priesthood. What a privilege! And I say, it is so important that you not only want to do what is right, but you have to determine what you wish to do, and make up your mind that you are going to do it, and then set about to discipline yourselves as these two young men told us we should discipline ourselves. That is simple. That is all that you have to do—decide what you want to do to be happy and to be worthy of the priesthood, so that you can speak in the name of the Lord Jesus Christ and have that accepted.

So, boys, as you go into this great programme of the Church and into the great challenges that are given to you as you go into life, make up your minds what you want to be. Of course, you must honour your parents. They are the ones that gave you life. They looked after you when you couldn't do anything but cry and squirm. They fed and clothed you. They have given you the education that you have and the opportunities that are yours. You are mighty poor sports and not very good citizens if you won't honour your parents.

But, when it comes to determining what you are going to do in life, you make up your own minds. They have given you plenty of teaching. Obey them, but when it comes to this decision, "Just what do I want out of life?" you determine what you want and set about to do what you want to do. But sit down and be sure you have decided what you want to do. I don't think there is a young man within the sound of my voice tonight that would choose to do wrong. As this young man said, those men that are in Sing Sing didn't want to be there, that isn't what they set out to do. But, they had not made up their minds strongly enough as to what they did want to do to go about it with a determination to discipline themselves and do the things that would make life really what they wanted.

So, talk to yourselves and say to yourselves, "Just what do I want out of life?" Make up your mind and have the courage and the strength, the determination and the discipline to do it. Don't let the devil, himself, get in your way. He is certainly going to try, and he will be there all the time, watching for a place to interfere with your programme. But, how successful and how happy you will be, and what joy you will experience, as you follow the programme that you have set out for yourself. Be man enough to say, "This is what I am going to do."

I have a definition of will power which I use, and will power is so important in the programme you have chosen. Will power is the power to do what you want to do when you don't want to do it. Brother Sill said these missionaries want to get up at six o'clock; but when six o'clock comes in the morning, they don't want to do it. And will power is the power to do it then, and you will find that as you go on through life.

I would like to say to you young men that you have a great influence in the world. How much greater your influence would be if everyone of you would just follow the advice of these two young men who spoke to you tonight. I need not add anything to what they have said, but to encourage you to realise that the things that these young men have said are the things that will bring joy and happiness into your lives. Set about to do it—we want you to be happy.

I love these young people in our Church. I love young people wherever I find them, and if there is anything I can do to help them be happy, to be successful in life, to accomplish the things that they want to accomplish, that is the thing I would like to help them do. We are cognizant of the fact that you are going to have temptations as you go through life—all kinds of temptations. Your young friends told you about them tonight. They didn't go into detail, but you are going to have them. But make up your mind now what you are going to do and what you are not going to do.

I have talked to hundreds of young people who have had problems, and with very few exceptions, yes, with very few exceptions, it is because they have not made up their minds, what they would do under certain circumstances. I would like to make this appeal to young men. Honour your parents, honour your mother, and honour womanhood. I would like to say to you young men who hold the priesthood of God, any girl with whom you go has a right to expect you to protect her, to look out for her interests, to honour her, to honour the womanhood in her, and to treat her as you would want your mother or your sister to be treated. She has a perfect right to expect that and to feel sure that you will protect her virtue with your lives.

Brethren, it is a great honour to hold the priesthood of God. Magnify your priesthood, and it will magnify you. You will have joy and happiness while you sojourn upon this earth, and as you finish your mission here, you will be worthy to go back into the presence of our Father.

Character of a Happy Life

How happy is he born and taught
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill!

Whose passions not his masters are,
Whose soul is still prepared for death;
Untied unto the world by care
Of public fame, or private breath;

Who envies none that chance doth raise,
Nor voice; Who never understood
How deepest wounds are given by praise;
Nor rules of state, but rules of good;

Who hath his life from rumours freed,
Whose conscience is his strong retreat;
Who state can neither flatterers feed,
Nor ruin make oppressors great;

Who God doth late and early pray
More of His grace than gifts to lend;
And entertain the harmless day
With a religious book or friend;

—This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands;
And having nothing, yet hath all.

SIR HENRY WOTTON

SELF-CONTROL : 5

It takes a lifetime to become a good father

BY PRESIDENT HUGH B. BROWN
OF THE FIRST PRESIDENCY

I SHALL not attempt to add to the subject which has been so well discussed tonight except to give you a few quotations, and then for a few moments discuss another phase of our work.

From Sir Walter Scott: "Teach self-denial, and make its practice pleasurable, and you can create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer."

And Robert Louis Stevenson wrote: "You cannot run away from a weakness. You must sometime fight it out or perish, and if that be so why not now, and where you stand."

And another has said, "Decision determines destiny. There is absolutely no greatness that is not buffeted with goodness. Brace to the splendid day's work. Keep fit. Be a man."

Many times I have quoted, and no doubt many of you have memorised the clarion call for men to match our message and our times:

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
"Men who possess opinions and a will;
Men who have honour—men who will not lie;
Men who can stand before the demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking; . . ." (Josiah Gilbert Holland.)

Each one of us must live with himself throughout eternity, and each one is now working on the kind of man he must live with throughout eternity. Let us determine for ourselves the kind of man our eternal companion is to be. I say now is the time to act: It is neither too early nor too late.

Some young men say, "When I get older, I will do something worthwhile but let me enjoy my carefree youth." Let me bring to your attention a few examples of young men who did things while they were young.

Jefferson was 33 years old when he drafted the Declaration of Independence.

Benjamin Franklin was 26 when he wrote *Poor Richard's Almanac.*

Dickens was 24 when he began his *Pickwick Papers* and 25 when he wrote *Oliver Twist.*

McCormack was only 23 when he invented the reaper, and Newton was 24 when he formulated the law of gravitation.

May I add to this quotation, Joseph Smith was less than 15 when he had his first vision, 23 when he translated the *Book of Mormon,* 24 when the Church was organised, and he died a young man at 38—yet he left an imprint upon this world second only to that of Christ the Lord.

Jesus Christ Himself was only 30 when He began His transcendent mission which lasted only three years but affected the whole world and will yet redeem it.

Well, now, you older men, has your chance passed? You high priests, seventies, and elders, is it too late for you to do something worthwhile? Let me bring you another set of figures:

Immanuel Kant was 74 when he wrote his finest philosophical work.

Verdi was 80 when he produced *Falstaff* and 84 when he produced "Ave Maria."

Goethe was 80 when he completed *Faust.*

Tennyson was 80 when he wrote "Crossing the Bar."

Michelangelo completed his greatest work at 87.

Titian, at 98, painted the historic picture, "The Battle of Lepanto."

Justice Holmes was 90 when he was still writing brilliant opinions.

George Bernard Shaw was 88 and was superbly chauvinistic.

President David O. McKay, past 90, is recognised world-wide as a dynamic and inspired religious leader. He is carrying a load which would buckle the knees of many younger men. At his advanced age he still leads us, shows us the way, and sets the pace.

But perhaps some of you say, "Well, I have some handicaps." Sarah Bernhardt had as her motto, "In spite of everything." Paul Speicher writing in one of the magazines about what happens to men who refuse to be stopped, reminds us of some statistics, reminds us of what can happen to a man if he has the will to do, and knows what he wants to do.

"Cripple a man and you have a Sir Walter Scott; put him in prison and you have a Bunyan; bury him in the snow at Valley Forge and you have a George Washington; have him born in abject poverty and you have an Abraham Lincoln; load him with bitter racial prejudice and you have a Disraeli; afflict him with asthma until as a boy he lies choking in his father's arms and you have a Theodore Roosevelt; stab him with rheumatic pains until for years he cannot sleep without an opiate and you have a Steinmetz; put him in a grease pit in a locomotive round house and you have a Walter P. Chrysler; make him a second fiddle in an obscure orchestra in South America and you have a Toscanini."

History rests on the shoulders of those who accepted the challenge of difficulties and drove through to victory in spite of everything. I want to add this thought on self-control, decisions, determination, faith in God and in yourself.

"You may be what you will to be,
Let cowards find their false content
In that poor word, environment,
But spirit scorns it and is free.

"It conquers time; it masters space;
It cows the boastful trickster, chance,
And bids the tyrant circumstance
Uncrown and fill a servant's place.

"The human will, that force unseen,
The offspring of a deathless soul,
Can hew its way to any goal,
Though walls of granite intervene."

I wish all the priesthood members of the Church would obtain and read and study the masterful address of President David O. McKay delivered last Friday morning. Obtain it, study it, read it. Do you know how long it took President McKay to prepare that talk? I haven't asked him, but I think it took him 90 years, because what he said came right out of his heart, and what is in his heart he has been building into that heart for 90 years. Now if it took him 90 years to prepare it, do you think you can get all there is in it in one reading? Get it, study it, apply it in your lives.

I suggest you read the talks of other General Authorities who have spoken here today in the other meetings. Study them, follow the counsel, and you will be blessed. May I suggest especially that you read the talk of Elder Critchlow on priesthood—one of the best I have heard. And then obtain and read, especially you fathers, what Brother Packer said this afternoon about the responsibility of fatherhood. On that subject may I read what many of you have heard before. It applies to every father and to you young men who will be fathers. Fatherhood is next to Godhood, and therefore it takes a lifetime to become a good father. This is a confession of a father at the bedside of his sleeping child.

"I am saying this to you as you lie asleep, one little paw crumpled under your cheek and the blonde curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a hot, stifling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside.

"These are the things I was thinking, son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

"At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a little hand and called, 'Good-bye, Daddy!' and I frowned, and said in reply, 'Hold your shoulders back.'

"Then it began all over again in the late afternoon. As I came up the hill road, I spied you down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends by making you march ahead of me back to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic.

"Do you remember, later, when I was reading in the library, how you came in softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door, 'What is it you want?' I snapped.

"You said nothing, but ran across, in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.

"Well, son, it was shortly afterwards that my paper slipped from my hands, and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart.

"What has habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so much of youth. I was measuring you by the yardstick of my own years.

" And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me goodnight. Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt there, choking with emotion, and so ashamed!

" It is a feeble atonement; I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires, alone, here in your bedroom, and make free confession. And I have prayed God to strengthen me in my resolve. Tomorrow I will be a real daddy! I will chum with you, and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were ritual: 'He is nothing but a boy—a little boy.'

" I am afraid I have visualised you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much.

" Dear boy! Dear little son! A penitent kneels at your infant shrine, here in the moonlight. I kiss the little fingers, and the damp forehead, and the yellow curl.

" Tears came, and heartache and remorse, and also a greater, deeper love, when you ran through the library door and wanted to kiss me!

" I do not know of a better shrine before which a father or mother may kneel or stand than that of a sleeping child. I do not know of a holier place, a temple where one is more likely to come into closer touch with all that is infinitely good, where one may come nearer to seeing and feeling God. From that shrine come matins of love and laughter, of trust and cheer to bless the new day; and before that shrine should fall our soft vespers, our grateful benedictions for the night. At the cot of a sleeping babe all man-made ranks and inequalities are ironed out, and all mankind kneels reverently before the living image of the Creator. To understand a child, to go back and grow up sympathetically with it, to hold its love and confidences, to be accepted by it, without fear or restraint, as a companion and playmate, is just about the greatest good fortune that can come to any man or woman in this world—and, perhaps, in any other world, for all we know.

" And I am passing this 'confession' along to the fathers who may be privileged to read it, and for the benefit of all the 'little fellers'—the growing, earth-blessing little 'Jimmies' and 'Billys' and 'Marys' and 'Janes' of this very good world of ours."

—Author Unknown

God bless you, my brethren of the priesthood. From the very centre of my heart I bear witness to the divinity of the gospel of Jesus Christ. I do not claim to have had visions or revelations, but I do claim that he has stamped upon my soul a knowledge of the divinity of this work which did not come through my natural senses but through the Holy Ghost.

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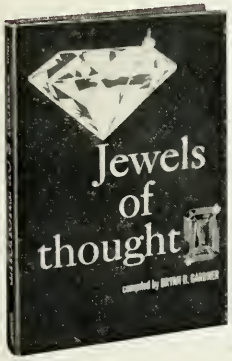

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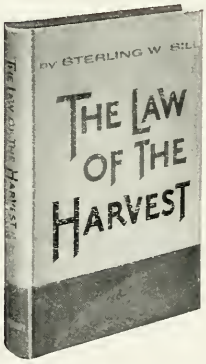

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President Levi Edgar Young, whose death is reported on this page. President Young had been a member of the First Council of Seventy since 1910. The remaining six members of the First Council are, in order of seniority, Antoine R. Ivins, S. Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks—at present serving as the President of the British Mission—and A. Theodore Tuttle.

Death of Elder Levi Edgar Young

Senior President of Seventy was a true disciple of the Lord

ELDER LEVI EDGAR YOUNG, senior president of the First Council of the Seventy—of whom President Marion D. Hanks of the British Mission is a member—died in Salt Lake City in December. He was 89 years old and had been in poor health for several years.

Funeral services were held in the Assembly Hall on Temple Square, and were presided over by President Hugh B. Brown, 1st Counsellor to President David O. McKay, with President Antoine R. Ivins of the First Council of the Seventy conducting. The speakers included President Brown, Elder Richard L. Evans, of the Council of the Twelve, and President S. Dilworth Young, of the First Council of the Seventy.

President Levi Edgar Young had been a member of the First Council of the Seventy since January 23, 1910. In addition to his long service as a General Authority of the Church, President Young had spent 40 years as professor of history at the University of Utah.

In 1952, G. Homer Durham, at that time a colleague of President Young on the University of Utah faculty, wrote:

"Levi Edgar Young . . . is a true disciple of the Lord, a neighbour in every meaning of the word, and a servant, conscientiously devoted to the sacred office he bears.

"In an age in which mankind evinces a tendency to fall into extremes, President Young is a living reminder that the destiny of God and man, religious and practical affairs theological discourses and humanistic learning, are inextricably bound together. To enter his home, his office, or merely to stand in his presence is to feel his serenity of spirit—a serenity that is the result of simple, direct faith in God combined with a deep and cultivated outlook . . ."

President S. Dilworth Young said in his funeral sermon: . . . "he was fiercely proud of his membership in the Council of the Seventy. He felt that he was carrying a sacred trust passed on to him from his father and his grandfather".

(Both his father, Dr. Seymour B. Young and his grandfather, Joseph Young, who was a brother of Brigham Young, were senior presidents of the Council.)

"Whether or not it was a trust passed on is not important," President Young continued, "but that the time from grandfather to grandson spans the whole length of the history of the Church and of the Seventy is important.

"He could know the whole sweep of it. He wanted to write that history. He did not live to complete it. With him we lay to rest another day, another culture. He is among the last of those who knew, first hand, what our past was like—or how our people felt".

NEW FRENCH EAST MISSION PRESIDENT

THE appointment of A. James Martin (below) of the Glendale Stake High Council in California as president of the French East Mission has been announced by the First Presidency.

A native of Capetown, South Africa, President Martin came to the U.S. with his parents when he was five years of age. He is vice-president and a director of Mayfair Markets, a grocery chain.

He returned to South Africa when his father was called to preside over the mission there. He was called to the French Mission when his father was released.

President Martin has served twice as a bishop, twice as a bishop's councilman, as a high priest's quorum president, stake Sunday School superintendent, MIA counsellor and Sunday School teacher.

He married Helen Krumperman, Ogden, Utah. They have three children.

Mrs. Martin has been a ward organist, ward Primary president, stake YWMIA president and is now a counsellor in her ward Relief Society Presidency.

Appointed Vice-president of Genealogical Society

PRESIDENT Theodore M. Burton left Germany on January 6 to take up his new position as Vice-President of the Church's Genealogical Society in Salt Lake City, Utah. He had been President of the European Mission since 1962. He is succeeded in that calling by Elder Ezra Taft Benson, of the Council of the Twelve.

In his new position, Elder Burton will be directly responsible to President N. Eldon Tanner, of the Frst Presidency.

As a part of the expansion programme of the Genealogical Society, Elder Syger T. Hasenberg has been called as the European representative, with the task of co-ordinating all of the genealogy work in the whole of Europe. At present he has temporary offices with Deseret Enterprises Ltd., at 288 London Road, Mitcham, but is looking for permanent office accommodation in the London suburbs.

Elder Theodore M. Burton is an Assistant to the Council of the Twelve.

President Theodore M. Burton

At the time he was called to this position in October, 1960, he was a professor of chemistry at the Utah State University.

Elder Burton has spent much of his life in Europe in church and government service. He went there first as a young missionary of the Swiss-German Mission, 1927-30, during which he was president of the Schleswig-Holstein District. Later he became technical assistant to the U.S. Treasury Department, in Vienna, Austria. In 1937-38 he held the same post in Berlin. In 1957 he returned to Europe to preside over the Church's West German Mission for over three years. In January 1962 he became President of the European Mission of the Church. In this position he was supervisor of the missions of the Church in Austria, Switzerland, Germany, the three Scandinavian nations and Finland.

Serving with him in the leadership of the mission in West Germany and in his new assignment was his wife, Minnie Susan Preece Burton, whom he married in the Salt Lake Temple, February 23, 1936.

From 1932 to 1934 Elder Burton served as Salt Lake City's assistant city bacteriologist. He later taught chemistry, physics and mathematics at Carbon Junior College, Price, Utah.

In church service he has been bishop of the Cache Fourth Ward, high counsellor in the Cache and Utah State University Stakes, and High Priest Quorum President in the Cache and East Cache Stakes.

THE LAST OF

"Ravenslea," Nightingale Lane, Balham, London, S.W.12. Architect, Herbert Bignold; built, 1903. For 30 years the centre of the church in Great Britain.

RAVENSLEA

" Ravenslea " . . . the name alone conjures up an era gone by. " Ravenslea " . . . massive, ugly, but filled with the beautiful memories of so many lives. " Ravenslea " . . . home of Mission Presidents for two decades, centre of Mormonism for three. Now " Ravenslea " is coming down; a new chapel is planned for 149 Nightingale Lane. The end of the old guard, the beginning of a new era.

" BALHAM has not lost beauty or historical monuments whose passing we must mourn, and since it is now no longer a parliamentary division, only a name remains to identify this busy new-comer among her older neighbours."

So says the official guide to the district, and although Balham has been satirised by a famous comedian as the " Gateway to the South " a study of local history reveals little to commend it, other than that in 1855 Balham became officially separated from her much more historical neighbour, Tooting, and that it developed into the busy parish it now is during the 19th century.

Yet when, in God's good time when it pleases Him to have a record made of his dealings with men for the use of some future human race, it may be that Balham will achieve for itself a place in immortal history, for therein stands RAVENSLEA, which for more than a quarter of this turbulent century has laid claim to a minor pinnacle of its own in the history of the Restoration of the Fullness of Times.

Ravenslea, as it was known when purchased by the Church in the early 1930's, and has been known ever since, stands on the frontier of Balham. It is indeed Balham's first house, coming south from London, on the very edge of the Borough of Wandsworth, facing Wandsworth Common (which, curiously, is in the Borough of Battersea) and shouldered on the east by Clapham and the south and west by Streatham, Tooting and Putney, all of which are rich in historical associations. Observing a map, the old house would appear to be resisting the attempt at expansion of Battersea into Wandsworth, and Battersea, thinking better of the encounter, gave up quietly and tried no more plundering.

Towards the end of the 18th and beginning of the 19th centuries a group of well-doers came together in a strange yet genuine brotherhood, a little coterie of political friends, all humanitarians and evangelicals. Dominant in the group was William Wilberforce, who with Zachary Macaulay and Thomas Babington, headed the movement which achieved the abolition of slavery. This group was known as the Clapham Sect and attended Church on Clapham Common, a mile from where Ravenslea was to stand, and were all contemporaries of Joseph Smith who, twenty-five hundred miles west was leading a greater movement not far from where lived America's great President, Abraham Lincoln, abolitionist.

How remarkable it is to look backward like this and see how great men of like character were doing great deeds at similar times and to discover that the fruits of their works might find common ground in which to thrive.

On August 18, 1840, Wilford Woodruff, George A. Smith and Heber C. Kimball arrived at Paddington Station at 4 p.m. to introduce the Gospel to the capital City of the World, London.

Then went directly to a relative of one of the brethren in Britain, William Allgood, who lived at King Street (now King and Queen Street) in the Borough of Southwark. Here the old Globe Theatre of Shakespeare's days flourished; here is Charles Dickens' " country "—the Church of St. George, mentioned much in " Little Dorritt " is still there—and a quarter of a mile or so away down the road a plaque commemorates the dwelling place of a reverend gentleman named Harvard who donated a sum of money and his library to the founding of an academy of learning in the New England States, now known as Harvard University.

The missionaries of 1840 preached their first sermons in the Temperance Hall, London Road, on September 7 and the great work was inaugurated but a mile or so from where Ravenslea was to stand 70 years later. With a majority of the Twelve Apostles of the Church in Britain and Brigham Young presiding, it was decided at a meeting held on October 8 that year that the publishing office of the Church be moved to London at the earliest possible moment.

This decision was not implemented until 1933, and seven years later it was removed from Bloomsbury to Ravenslea one hundred years after the first Mormon sermon had been preached a mile or so away.

A branch of the Church has existed in South London for a half a century at least, meeting in hired halls until Ravenslea was purchased in 1934. The actual negotiations were transacted by Brother Andre K. Anastasiou. President J. Reuben Clark, counsellor to the President of the Church, was in England at the time and went one night to

see the building. Because power to the old house had been cut, it was in darkness, but President Clark was sufficiently impressed even by torchlight to instruct Brother Anastasiou to buy Ravenslea.

Ravenslea was purchased just 30 years ago. It is a large house, contemporary with a large number of residential houses in the area, probably the last great building effort in Balham. It was built in 1903 and had been standing 30 years when acquired by the Church. Thus half of its history has been identified with the Church.

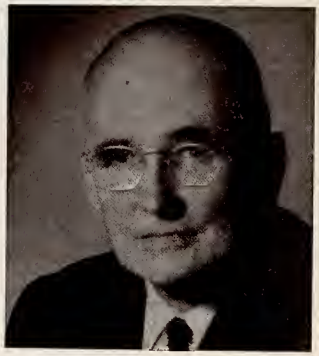
Architecturally it is not a great triumph, although it is understood it was built for the man who designed it and who was disappointed with his work on completion.

We are glad he built it. When bought it contained 11 large rooms and several smaller ones for servants' quarters. Work was immediately set in progress to tear down walls between the lower and upper rooms in the east end of the building and make of them a Chapel and above it a recreation room. This is the only structural alteration ever carried out on the building and it was done in the main by Brother Frederick Beckingham, who is perhaps the only original member of those days still attending Ravenslea. A small stage was built at one end of the recreation room by Brother William M. Bickerstaff, who emigrated to Salt Lake some years ago and passed away there.

The grandest part of the building is the large entrance hall. A high mahogany fireplace, well carved and ornamental takes pride of place while the walls are panelled with fine tapestries showing exquisitely worked sporting scenes of Tudor times. Opening from this hall are the two rooms that became the Chapel and a large oak-panelled room which has been used as an office for Branch Presidents, Mission Presidents and now the Bishop. Many meetings of great import and decision have taken place there and from it the work of the Church in the British Mission was directed for fifteen years.

Another beautiful room, also oak panelled, which was originally a billiards room, was converted into a baptismal font room. The plumbing for this was done by a Brother Love assisted by Brother Fred Beckingham. Brother Love and his family emigrated to Australia soon afterwards. The mahogany staircase leading out of the hall is not in the grand style but leads up to a landing overlooked by a magnificent stained glass window, a dozen feet high.

Ravenslea was formally opened on April 10, 1934, with the London District M-Men—Gleaner Banquet. It took place in the rear of the two rooms that afterwards became the Chapel. The first President of the South London Branch in Ravenslea was Brother Samuel Hislop, who, we understand, is living in Ireland. He is well remembered for his enthusiastic leading of the saints in hymn singing. He was succeeded by John Bleakley, now Doctor Bleakley, also resident in Ireland. Brother Bleakley was closely associated with Sister Lillian Torrens in directing the raising of funds for the fur-



nishings, much of which were purchased by Brother Andre K. Anastasiou, at that time President of the London District.

The building was dedicated in 1937. This was the Centennial Year of the Gospel in Britain and a great commemorative Convention of the whole Mission was held in Rochdale. President Heber J. Grant came from Zion and attended all sessions, unveiling a plaque on the banks of the River Ribble commemorating the first baptisms into the Church in July 1837, exactly one hundred years before. A week or two later the President attended Ravenslea with his Counsellor, President J. Reuben Clark, and dedicated the building for worship.

The South London Branch flourished there in the next few years under active local leadership. Its membership was augmented by the West London Branch being joined to it, and then in September 1939 England declared war on Germany. A veritable rain of bombs was expected to fall on London almost immediately and business houses were advised to move their mobile staff out of the city centre. All missionaries serving here and in the rest of Europe had been gradually returned home. In the closing months of 1939 President Hugh B. Brown, then presiding over the British Mission, moved the headquarters of the Church in Britain from 5 Gordon Square, London, to Ravenslea.

One night in January 1940 President Brown called the London District Presidency in to see him. They were at that time, President Andre K. Anastasiou, James P. Hill and James R. Cunningham. He informed them that he would be leaving England the next day with the six remaining missionaries and that they would be left in charge of the British Mission. They were there and then set apart as the Mission Presidency, with responsibility for Priesthood supervision, all auxiliary work and the publication of the *Millennial Star*. Two young men had been approached in Birmingham and were willing to serve as full-time missionaries. Elders Melvin W. Dunn and Samuel Dyson were eventually called and set apart.

I will never forget the grey dawn of the next morning. Most of the small group of brethren had been up all night, the three British elders being swiftly briefed in their responsibilities. Down that old staircase into Ravenslea's splendid hall came the six missionaries, one of whom later lost his life in a plane crash, Elder Samuel Musser. He, characteristically, was

Do you recognise any of the faces on this page? These four photographs span a decade of history at "Ravenslea."

Top left: President and Sister Hugh B. Brown, with their two daughters, Carol and Margaret, standing at the entrance to "Ravenslea" during President Brown's term of office as Mission President.

Top centre: A group of Mission leaders, with President Stayner C. Richards and his wife, seated in the centre. Do you recognise Elder James R. Cunningham, now in the London Stake High Council; or Grant S. Bethers, now Bishop of the New York Ward; or Jean Geary; or Elder Pope; or Rita Miller, of Canada; or . . .?

Above: President and Sister Clifton G. M. Kerr and their family, with a group on the lawn behind "Ravenslea." Brother F. W. Oates, now President of the Sunderland Stake, is on the extreme right.

Lower picture: President A. Hamer Reiser, who followed President Selvoy J. Boyer to the Mission Presidency in 1950.

dressed in a kind of American knickerbocker cum Norfolk suit and cut a comic caper as he descended the stairs. We accompanied them to the drive and saw them off.

Not for one hundred long and fruitful years of the Gospel in Britain had we been without missionaries. When would they return ? Who could tell how long the dreadful war would last ? And when it ended—what ?

Very soon afterwards, President Anastasiou moved into Ravenslea with his family, the better able to administer the work of the Mission and gave up his work to devote his whole time to the Church. The other brethren of the Presidency used the old headquarters in Bloomsbury from which they directed the work of publishing the *Millennial Star,* the Mission Bookstore, the MIA, Sunday School and Genealogy work, with the assistance of the two missionaries. Sister Marie Anastasiou presided over the Relief Societies of the Mission from Ravenslea.

In November 1941 a bomb dropped on Gordon Square, while all resident there were sleeping. It was unfit for continued use and all departments were housed at Ravenslea.

Gradually a small force of missionaries were gathered there and many were called and sent out to labour in all parts of Britain. In the face of a loss of 150 missionaries from Zion, the British Mission carried on from Ravenslea and those associated in those wonderful days will never forget them, including Brother George H. Bailey, who became associated with the Mission Presidency later and is now a Counsellor in a Ward Bishopric in Washington, D.C.

The commission given to the brethren when called was to hold the Mission together. This was done. All auxiliaries functioned continuously. The *Millennial Star* never once missed publication (and it was a weekly issue until 1943), no one was lost through war injury and no building owned by the Church suffered. When, while a wedding was in progress at Ravenslea in the spring of 1944, President Hugh B. Brown suddenly returned, he found things much as he had left them.

Ravenslea is not a great sight architecturally, but it is a solid building. Apart from its windows being blown out (a common occurrence in many homes in those days) it suffered no structural damage, and this in the face of severe local bombing. Large pieces of engine cowling from crashing planes dropped into its garden; a giant parachute flair became caught one night on its guttering and its searing light illumined the town for acres about, presenting a fine target for the raiders; fifty yards from its front door twenty homes were razed by bombs. In fact, following President Brown's return came the last great Hitlerian effort to destroy England—the Flying Bombs. Balham was one of the worst hit areas and more than one hundred of these

Top : President and Sister McKay standing at the door of " Valerian " in Ravenslea Road, which was the home of the Mission President and his family.

Centre : A scene from one of the many dramatic plays presented at " Ravenslea." Entitled "Anti-clockwise," in this scene are Walter Chiles, now Bishop of the South London Ward ; the author, James P. Hill ; and Sister Chiles.

Bottom : " The Crowning of the Queen," a sweet moment in the lives of some of the Primary children who have grown up with " Ravenslea." The " Queen " is Ann Tinkley, who has since become the World's Latin-American Dance Champion.

Left : President and Sister Boyer packing Welfare parcels during that period of austerity immediately after the war.

Right : A reunion meeting of " Ravenslea " missionaries in America. In the centre are President and Sister Andre K. Anastasiou, who " kept the seat warm for President Hugh B. Brown during the war."

dreadful weapons fell and exploded within a quarter mile radius of the building. One incident must be recorded here.

So bad had the attacks become that President Brown, for the sake of the safety of the young missionaries at Ravenslea, decided to move the British Mission Office to Birmingham until the danger had passed. (By this time the Allies had landed in France and were advancing rapidly, liquidating the launching ramps of the flying bombs as they went. Thus the attacks were very intense throughout days and nights.) I was one day cycling along on some errand connected with the *Millennial Star* and had to pass Ravenslea *en route*. A van was in the drive and President Brown was busy loading books and files for the journey north. Suddenly a flying bomb appeared in the blue summer sky above. I cycled as fast as possible; the bomb, travelling in the same direction, seemed to do the same. Discretion appeared to be the better part and I dismounted and surveyed the sky, ready to fall on my face—a common practice—when the bomb's motor cut out and began its lethal descent. It did so, and I felt sure it had fallen very close, even on Ravenslea. I quickly remounted the bicycle and rode with speed back to the old house. Imagine my relief when I saw President Brown calmly and deliberately continuing the job in hand, with Ravenslea wholly intact against a background of dust and debris blasted high by the bomb which had landed 500 yards away.

The war ended. President Ezra Taft Benson came to Ravenslea and from there began the tremendous task of reopening the European Missions. In 1946 President Hugh B. Brown returned home and President Selvoy J. Boyer succeeded him and the missionaries from Zion began to return.

One of the great works of the Church inaugurated by President Benson in Europe was Welfare Relief and a great deal of clothing was distributed from Ravenslea.

For a brief period Ravenslea housed the only Branch in London when all Branches were amalgamated under one leader from 1944 to 1946.

In 1950 President Boyer was replaced by President A. Hamer Reiser. Just preceding his appointment President David O. McKay visited Ravenslea for the first time. Before President Reiser returned home he had completed negotiations for the purchase of the British Temple site and once again President McKay visited Ravenslea following his dedication of the site.

President Clifton G. M. Kerr succeeded President Reiser and during his term the cornerstone of the Temple was laid by Elder Richard L. Evans of the Council of the Twelve. The Dedicatory Services followed in 1958 under the direction of President McKay on his third visit to Britain in 6 years. During President Kerr's administration the move of the Mission Office from Ravenslea was accomplished and the building reverted wholly to the use for which it was purchased, a meeting house for the saints.

The Ravenslea rostrum has been privileged to bear two Presidents of the Church, several of their Counsellors, President Henry D. Moyle on a number of occasions; many of the Twelve and Assistants to the Twelve and many other Church leaders.

Thousands of Latter-day Saints have gathered there for all kinds of meetings, conferences and conventions. The building must stand strong in the memory of missionaries who have met, lived, taught, converted and baptised there. Hundreds have entered the waters of baptism in its font. Thousands upon thousands of *Millennial Stars* have been edited, compiled, published and distributed from there. All kinds of entertainment, from Shakespeare to Shaw, and Handel to the Beatles have been presented on its miniature stage.

The chapel is probably unique in that it has tip-up cinema seats, neat and comfortable. Tiny children have made their first public utterances there and have grown up in the Gospel within the shelter of its walls to serve eventually as missionaries. Father and sons as missionaries have followed each other to Ravenslea. Men and women of every nation have borne testimony there, from Tokyo to Tilbury and from Cape Town to the Arctic Circle. LDS babies have been

More faces from the old days. This dinner in the "upper room" was presided over by President Alme Sonne, who was the European Mission President. On his left is Sister Boyer, and immediately beyond him is Stephen Hawkes, at present teaching chemistry for a year at the University of Utah; and beyond him is Joseph W. Darling, who is now President of the London Stake. Also in the picture are Sheila Beavis, June Carlisle, Stan Milton, Florence Goundry, Richard Lambert, Margaret Scott and many others.

Top, opposite page: An architect's impression of the new "Ravenslea" to be built on the site at Balham.

Bottom, opposite page: A plan of the site showing the size of the new Chapel in comparison with the old building.

born in Ravenslea and many old saints have lain their last hours there before interment.

The first couple to be married there were Brother Alex Morris and Sister Ivy Abel. They had met from opposite ends of England at a Mission-wide MIA Convention in the early thirties and are now resident in Salt Lake. Many other couples have followed them.

There is no doubt that Ravenslea ranks high in the history of the Church and has a special place in the hearts of a generation of saints who have lived through epochal years.

As its old timbers creak and finally give to the blows of the demolition hammer, and its bricks become rubble and the dust of half a historical century rises over Wandsworth Common, a thousand hearts will crack a little in harmony and shudder a little at the parting.

It is right that the hallowed ground should bear a shining new edifice, which will enhance its memory and prove a fitting substitute wherein "the doctrine of the Priesthood shall distill upon the soul as the dews from heaven" and that the spirit of truth shall lighten it always and inspire its inhabitants to CARRY ON.

'. . . and we still remember'

PRESIDENT SELVOY J. BOYER, who has been the President of the London Temple since its dedication by President David O. McKay in September 1958, served as President of the British Mission from May 1946 to February 1950.

Thinking back on those days, he writes:

"Just prior to his release as Mission President, President Hugh B. Brown bought a small house in Ravenslea Road—called Valerian—for the Mission President and his family to live in, but the Mission Headquarters were still at Ravenslea.

"The first function Sister Boyer and I attended at Ravenslea was, in fact the farewell social for President and Sister Brown, and we still remember our first sight of the beautiful fireplace and the imposing stairway, and the

lovely tapestries on the wall of the foyer. We were particularly impressed that night by the talents of the South London Branch members as they presented their programme in the MIA room.

"I remember that Brother James P. Hill and family resided in the apartment at Ravenslea; Brother Fred Willmott was the caretaker, and Sister Eda V. Longbone was my Mission Secretary.

"At the time I arrived in England there were only six missionaries. Many had been called, but they were unable to come as the British Government was not issuing visas at that time. It was late summer before the first missionaries began arriving at Ravenslea.

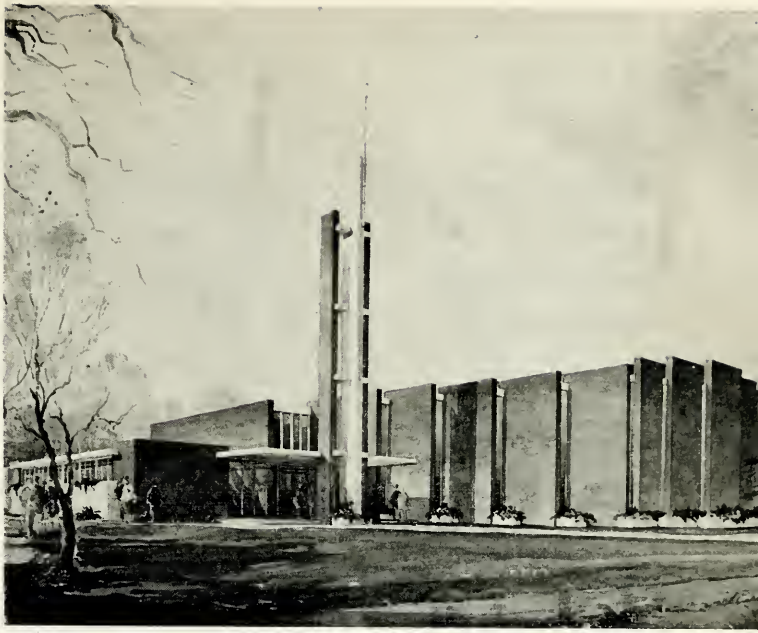
"In 1946, boxes of clothing also began to arrive at the Mission Home for distribution among the British saints. Rationing was still in force and this clothing from America was a God-send to the people. Sister Boyer and I spent many happy hours sorting and repacking these Welfare parcels.

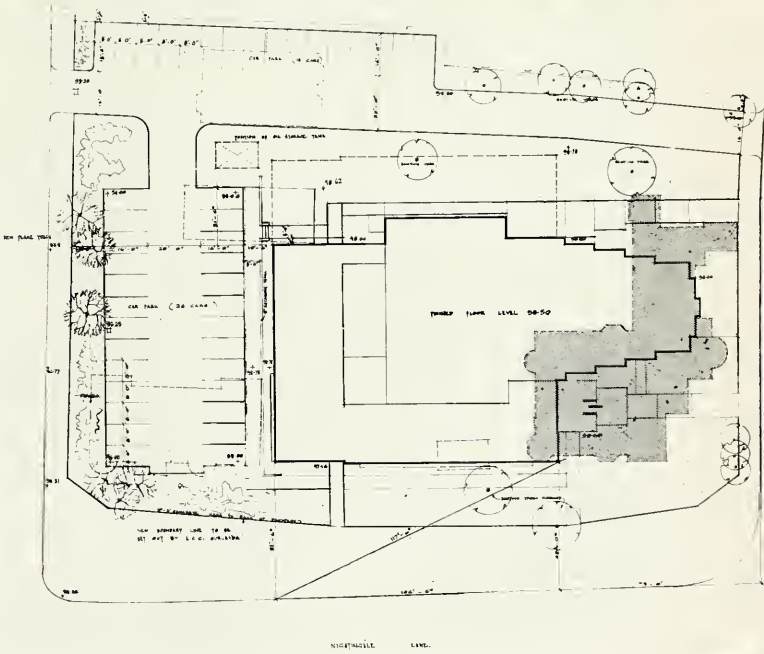
"The Church received a number of favourable news reports and articles because of this Welfare work. Two magazines—both now out of print—*John Bull* and *The Leader*—printed stories and pictures of the distribution of Welfare boxes.

"I remember also the remark of the government building official when, in 1949, I applied for a permit to purchase timber to repair some of the floors in Ravenslea. After many visits and inspections a permit was granted and the government inspector said: "It will take half of all the timber allocated for this area of London to complete the work required at Ravenslea". Building materials were very scarce in those days and were all rationed.

"Applications were filed each year for the installation of central heating at Ravenslea, but it wasn't until the January of 1950, just before we were released, that permission was granted.

"Although Ravenslea is being replaced by a modern Chapel, in the hearts of the 450 missionaries who served under Sister Boyer and I, it will always remain 'their Mission Headquarters.'"





HOME TEACHING

BY THEODORE M. BURTON
WEST EUROPEAN
MISSION PRESIDENT

Suggestions for the administration of the new programme

IN MOST Missions of the Church the branches are small in membership and cover a large territory. There is an insufficient number of priesthood members to teach the families, since many families consist of only one or two members, and these families are scattered over a wide territory. The priesthood members are also scattered and are not as well organised as in the stakes and wards. The problem then is:

"How can we watch over a scattered Church when we have so few available teachers?"

A few fundamental principles must be kept in mind in applying the home teaching programme to mission areas:

1. Home teaching is a priesthood function and a priesthood responsibility and hence must be directed and performed by the priesthood leaders and members.

2. We must not spread the priesthood members so thin that they become discouraged by a hopeless task.

3. We must hold on to whatever good members we have and reach out from them to gather in those who are only partially active or those who have been previously inactive.

4. We must fellowship and retain in an active status every new incoming member of the Church to prevent him from ever sliding into inactivity.

5. We must actually "watch over the Church" and not just "make a visit" or "give a home teaching lesson" in order to fill out a required report form. The visits must be fellowshipping visits made as often as necessary to keep our church members happy interested and active.

We must also accept the Home Teaching Programme in principle as given to the wards and stakes and organise ourselves to "watch over the Saints" under priesthood leadership. The local priesthood leader responsible for home teaching will be the local elders group leader, who may be also the branch president in the smaller branches. Where a branch has only local Aaronic Priesthood members available as teachers, the home teaching responsibility will rest with the senior missionary who has been given the responsibilty as branch president or presiding elder.

The elders group leader should obtain a list of all families with names of members and addresses from the branch president (or presiding elder) or the branch clerk if the branch is completely organised . . . and then:

a. He should divide the families in the branch into three groups:

1. Active families attending regularly

2. Partially active families attending occasionally

3. Inactive families who seldom or never attend.

b. He should then consult with the branch presidency (or presiding elder) about this division and make whatever adjustments are necessary to divide the branch members into these three categories.

1. A family listed as inactive may be housebound because of illness or old age, but is otherwise faithful and should be included in the active group.

2. Families with special problems, for instance marital difficulties, part-member families, or families where one member, e.g. the father, is inactive, but other members are active, should all be included under group two above.

c. He should then group each list of families into teaching units of *not more than 5 families* who live in close proximity to each other.

1. He should mark these groups on a master map of the city, using either coloured adhesive markers or pins in contrasting colours for quick identification.

2. From a local shop or service station he can obtain maps of the city. Cut out a portion of the map which will fit the home teachers handbook. Mark on this map section the location of the five families constituting this teaching district and place the map in the forepart of the home teaching handbook ready to give it to the home teachers.

3. Make a list of the *active* priesthood members and divide these into pairs, trying if possible, to place an elder as senior companion over each

pair. If there are insufficient priests, use teachers. Deacons may assist teachers, priests and elders, but cannot assume leadership of a pair of teachers. If possible, these pairs should live close to one another and live in neighbouring districts close to those they will be teaching. Those teachers should be chosen who would best be able to teach the families in a particular home teaching district.

4. Each pair of teachers should be assigned at least two active families with the balance from the partly active families. If enough teachers are available, some inactive families can well be included in the teaching district. The cardinal principle of such division is to include :

(a) First the active families

(b) Second, the partly active families,

(c) Third, if we have sufficient teachers, the inactive families.

5. These family classes should be so distributed that no pair has only active families, another only partly active families and another pair only inactive families. Each teaching pair should have enough active families to keep them encouraged, enough partly active families to keep them busy and enough inactive families to challenge them.

6. Assume, as an example, a branch with 26 families, but only 2 active elders, 2 active priests, 3 active teachers and 1 active deacon (4 possible teaching pairs) :

E&D	A D E	B	C
E&T	F	G	(K)
	H	I	(J)
P&T		M	(L)
	N	O	P
P&T		Q	R
	S	U	W
	T	V	(X)
			(Y)
			(Z)

( ) = Families left without teachers.

7. If a choice has to be made, as above, it would be best to forget about the six inactive families until some of the partly active and inactive families have been activated, thus increasing the active priesthood teaching staff. It was for this reason the choice was made to work with families C, P, R and W from the inactive list since there are men and youths in these families who are potential priesthood members and these families are the most likely of all the inactive families who show promise. With two additional teachers, we could begin working with five more inactive families and so continue until eventually all members of record are being worked with.

d. In the apportionment of families, there is one additional source of teachers which can be used at the discretion of the branch president when so authorised by the mission president. These are : full-time and district missionaries may be used to work with part-member families and those recently converted, with the idea in mind not only of completely fellowshipping present members, but also with proselyting the friends and relatives of those already in the Church.

The next step involves calling and converting the home teachers to the work. This is perhaps the most important task of all and rests primarily with the mission president. Since he has so many other responsibilities himself, he should designate his first counsellor to this work and thus keep the direction in the mission presidency. The mission president should hold his first counsellor personally responsible for the success of this programme.

The first counsellor has two possible avenues of assistance to aid him in the administration of the work :

(a). The main line of authority in the priesthood affairs is through the quorum presidents of elders, quorums who appoint group leaders to direct the activities of the Melchizedek Priesthood in every branch. The responsibility for home teaching of families of men holding the Melchizedek Priesthood (and their widows) rests primarily with these presidents of the Melchizedek Priesthood quorums.

(b). The administrative line of authority for church members comes through the district and branch presidents who are responsible for the temporal well-being of church members and who direct the activities of the Aaronic Priesthood.

The Melchizedek Priesthood leader should call (after consultation with, and the approval of the branch presidency) home teachers to visit the homes assigned to him by the branch presidency, and he should supervise the home teachers under his leadership, always giving encouragement and help wherever possible.

The senior companion (either Melchizedek or Aaronic) will give his written and oral reports to the home teaching supervisor, and he in turn will report to the branch presidency. The branch presidency will send reports to the district presidency, and the district presidency will report to the mission presidency.

The quorum presidents in the Melchizedek Priesthood will assist the mission presidency by teaching the principles of this work in elders quorum and group meetings and see to it that elders group leaders catch the spirit of this work and report regularly to the branch presidency. The elders group leader is the branch home teaching supervisor to assist the branch presidency in carrying out this activity.

In addition, the elders group leader will report monthly directly (either in person or by letter) to the quorum presidency on the needs or progress of families of elders (or widows of elders) in his branch. Special problems can be reported immediately to the branch president (and/or quorum president). In smaller branches, the elders leader will be the branch president and combine both offices in one.

In actually doing the home teaching work, the following principles should be noted :

(a). The home teaching programme of the Church must be adopted as quickly as possible.

(b). The official programme is that given for the stakes and wards and this goal must be that toward which the missions should eventually strive. What can be done, should be adopted, but if districts are too weak to carry out the programme to the branches, the mission officers may have to take over. The stake and ward pattern

should be followed as far as possible, but the situation should not be forced beyond the strength of the units concerned and only that portion should be used which is feasible and possible. Because of these organisational limitations, the missions will have to make adaptations as determined by the mission president, but preserving the general spirit and philosophy of this home teaching programme of "watching over the Church under the direction of the priesthood."

(c). Home teachers should not go to the home to "give a lesson." Instead, each pair of teachers visit the families in their teaching district as often as needed and give whatever instruction is needed as they are directed by the Holy Spirit.

It may be necessary in cases of sickness or similar trouble to visit the family daily or every other day, depending on need. Each family should be visited at *least once* each month, but oftener if needed or possible. The home teachers need not give a lesson each time they call. With inactive members, they may need to visit them for months or years before attempting to give a formal lesson and only then, if the circumstances are favourable. Naturally we want to hasten this time, but the first requirement is to make friends, get to know the people personally and establish confidence in the teachers. Once this bridge of friendship has been established, the teachers can move them carefully to full activity as fast as the family is willing and able to move. The teachers, however, should neither pressure, use force, or importune these inactive families.

It is important that the "challenge" aspect of the programme be very carefully handled. This is a sensitive area. While the response to challenges may lead to spiritual growth, the principle of free agency must be held sacred. We may encourage and stimulate, but not attempt to coerce or compel. The "challenge" is a term which is intended to describe invitation given family members either by inference or more directly to accomplish an activity objective.

(d). The home teachers must keep close to those given into their care. The teachers are responsible for their mental, physical and spiritual wellbeing. This is a missionary assignment which is to last until the teachers achieve success. Teachers, therefore, should not be changed to new teaching districts just "to give a person a change." It takes years sometimes, to build friendships. Teachers should be left until all members are completely fellowshipped.

As new members are added to the priesthood teaching staff, reassignments can be made among the completely fellowshipped and active families, but old teachers are to stay with inactive families and those partly active until they are activated regardless of how long this may take. Where personality clashes occur or threaten, it would be well to make changes to promote congeniality between teachers and families. For this reason, great care should be made in the inintial assignment of home teaching pairs.

(e). Under no conditions should a teacher go without a companion to visit a family "to be able to report 100 per cent completion of visits." We are not doing this work to make records, but to minister to the needs of the people. It is dangerous and against church policy for a teacher to make a formal visit to a home without a companion. If a companion is sick, the teacher should get another priesthood member to go with him on his visit and if necessary, should appeal to the priesthood home teaching supervisor or to the branch president for aid in finding a companion to accompany him on his home teaching assignment.

(f), It is suggested that the official home teaching handbooks for leaders and for teachers be adopted for mission use. By adding supplemental sheets to fit local conditions, each leader will know what his particular responsibilities are and will know that changes will have to be made in the official handbook to fit his particular need.

Note that the district president, in general, takes the place of the stake president in receiving reports and administering the programme to the branches. The branch president takes the place of the bishop. Couples on special assignment (particularly from the auxiliary organisations) can be used to visit the homes of single women and girls.

Remember that the missions in Europe are pioneering this programme. Do not be discouraged when problems arise. These are given to us to solve. The programme in general, is excellent, and it is much better than what we have had before. If we can convince our church members of the importance of priesthood work, our growth in numbers and strength will be much greater than it has been hitherto.

ATTENTION

THE Home Teaching manual has referred to the assignment of women as companions to Home Teachers in certain instances. In some cases this has been misunderstood by bishops.

Women are not to be assigned regularly as companions. Only in special cases where it is clear that their services are needed, or where they are required to accompany their husbands, should they be so assigned. In these cases they should be companions to their husbands only.

The following letter has been sent out to all stake presidencies:

"To all stake and mission presidencies,
Dear Brethren:

We feel that the following item is of such importance as to justify our calling it to your attention.

In the Priesthood Home Teaching Leader's Handbook on page A-3 appears the following: 'To provide flexibility in meeting the needs of the families, the bishop may call as a junior Home Teaching companion another Melchizedek Priesthood member, an Aaronic Priesthood member, or the wife of the senior companion.' It is the decision of the brethren that 'the wife of the senior companion' not be written into our Home Teaching instructions. The calling of women as junior companions must be at the instance of the Bishop and is to be the exception. It is not to be a general practice.

Faithfully and sincerely,
PRIESTHOOD HOME TEACHING COMMITTEE
Marion G. Romney, Chairman
John H. Vandenberg, Vice-Chairman
Alvin R. Dyer, Managing Director."

AARONIC PRIESTHOOD

BY DAVID G. THOMAS
HEAD OF THE P.B.O
OFFICE IN FRANKFURT

Reading course for boys in new Certificate of Achievement

THE Presiding Bishopric has recently announced a new recognition programme for young men who hold the Aaronic Priesthood. This new Certificate of Achievement Programme replaces the Individual Aaronic Priesthood Award Programme in both stakes and missions and was effective as of January 1. Those who qualified for an Individual Award for 1963 will be issued a Certificate of Achievement.

Each year every Aaronic Priesthood bearer under 21 in both missions and stakes will fill out a Certification Form AP-25. This form details the goals to be attained for receiving the Certificate of Achievement. Each young man is to state his performance in relation to each goal. They will thus record on the form the extent to which they have achieved.

Those completing the form will be interviewed by the bishop or branch president who in turn will forward the forms on to the stake or mission Aaronic Priesthood Committees respectively.

Those not meeting qualifying requirements for the Certificate of Achievement are to receive Letters of Commendation. Every boy therefore will either receive a Certificate of Achievement or a Letter of Commendation. A sample letter will be furnished stake and mission committees.

The Certificates of Achievement and the Letters of Commendation are to be processed and issued by the stake or mission Aaronic Priesthood under 21 Committees as directed by the Presiding Bishopric.

Each certificate of achievement will be numbered and the committees are to make annual reports to the Presiding Bishopric listing every Aaronic Priesthood bearer who has received a certificate and the specific certificate number issued to him. Special report forms will be supplied by the Presiding Bishopric for this annual report.

The Certificate of Achievement is to be issued to each bearer of the Aaronic Priesthood under 21 who reaches the goals listed below during the twelve months of the calendar year and who is recommended by the bishop or branch president in a personal interview.

1, Obey the rules, laws and commandments of the gospel and attend all appropriate meetings, especially Priesthood and sacrament meetings. It is necessary to attend 36 Priesthood meetings and 36 sacrament meetings during the calendar year for those living in stakes and 30 Priesthood meetings and 30 sacrament meetings for those living in missions.

2, Live an honest and virtuous life ; avoid the use of profane and vulgar language. If in a group unclean stories are begun, change the subject by bringing the group into an interesting discussion of some elevating or constructive subject. Compliance in this matter is to be ascertained through a personal interview by the bishop at the close of the year.

3, Observance of the Word of Wisdom. This principle is complied with when a boy abstains from the use of alcoholic beverages, tobacco, tea, or coffee, in any form. Compliance with this principle is to be ascertained through a personal interview with each boy by the bishop at the close of the year.

4, Observe the rules of good health and hygiene. Practice a balanced physical fitness routine best suited for your individual state of health.

5, A priest or teacher is to fill a minimum of 36 priesthood assignments if in a stake or 24 if in a mission.

6, A deacon is to fill a minimum of 48 priesthood assignments if in a stake or 30 if in a mission. Only those assignments listed for deacons, teachers and priests in the Aaronic Priesthood Handbook and in the quorum rolls are to be credited as assignments filled.

7, Full payment of tithing and attendance at tithing settlement. Anything short of a full tithing does not meet the "Tithing Law" as required by our Father in Heaven.

8, A priest is to deliver at least two public addresses in a church meeting during the year. A teacher or deacon is to deliver at least one public address in a church meeting during the year. (For those living in stakes). Deliver at least two public addresses in church meetings during the year. (for those living in missions.)

9. Participation in a church welfare project or quorum service project. This goal calls for participation in either a church welfare project or in a quorum service project by each member of the Aaronic Priesthood with exception (stake requirements.)

10, A priest or teacher is to serve as a home teacher and visit in the homes of the saints at least eight months during the year he is a priest or teacher ; or he is to participate actively in the Aaronic Priesthood missionary programme as assigned by the bishop. A deacon is to gather fast offerings at least eight months during the year he is a deacon (stake requirements.)

11, A priest is to participate as a speaker in two or more priests' cottage meetings. Under the direction of the bishop, priests are to be assigned to conduct and participate in cottage meetings that their responsibilities, as outlined in the Doctrine and Covenants 20 : 46-47, may be fulfilled. Each priest is to participate, as a speaker, in at least two such cottage meetings a year (stake requirements).

12, Deacons: The first-year deacons are to read the message of Joseph Smith's Testimony from the *Pearl of Great Price* (Joseph Smith 2) and memorise the following verses and explain the meaning thereof: Joseph Smith 2 : 3-21; 28-35; 67-72.

Second-year deacons are to read and study the *Pearl of Great Price* and memorise the following verses and explain the meaning thereof: Moses 1 : 1-8; Abraham 3 : 22-28.

Teachers: First-year teachers are to read the *Book of Mormon* and memorise the following verses and explain the meaning thereof: 1 Nephi 3 : 7; Alma 32 : 21; 3 Nephi 11 : 1-10; Moroni 10 : 3-5.

Second-year teachers are to memorise the following verses from the Doctrine and Covenants and explain the meaning thereof: Section 88 : 124; Section 4; Section 59 : 5-15; Section 88 : 123-126.

Priest: First-year priests are to memorise the oath and covenant of the Melchizedek Priesthood, Doctrine and Covenants 84 : 33-44, and explain the meaning thereof.

Second-year priests are to memorise Section 132 : 7 and 15 and 19 of the Doctrine and Covenants and explain the meaning thereof.

Third-year priests are to read Sections 1, 20, 76 and 107 of the Doctrine and Covenants and memorise Section 121 : 34-46 and explain the meaning thereof.

13, Branch president or bishop respectively is to interview each young man to determine worthiness to receive a Certificate of Achievement.

Please refer to the Leaders Handbook Aaronic Priesthood under 21 No. 1004 or to Mission Instruction sheets on Achievement Programme for a more detailed outline and explanation of requirements and procedures.

BY SISTER MILDRED EYRING
MEMBER OF THE GENERAL
BOARD OF RELIEF SOCIETY

The 'long arm'

"The Lord . . . sent them two by two before his face into every city and place . . .

"And into whatsoever house ye enter, first say, Peace be to this house." (Luke 10:1, 5)

PERHAPS the best-known symbol of Relief Society is a pair of visiting teachers, with Relief Society magazines and a report book in their hands, going from house to house visiting briefly with the homemakers there. Since 1843 these systematic visits to the homes of the Church members have been an important part of the Relief Society programme.

The visiting teachers have always served as a long arm of the ward Relief Society president, who, when they are called, instructs and assigns them. Without their assistance, it would be impossible for any president to have regular and frequent contact with all the members of her ward, "to search out the poor and suffering" and render aid where it is needed.

The term "visiting teacher" has not always been used to designate these workers. In the beginning they were called a "necessity committee." Later, for many years they were known as "block teachers" and their assigned district was referred to as a "beat." But though the terms used have been changed and the assigned work has been modified somewhat to meet changing needs, their purpose, to show sisterly solicitude for all the sisters of the Church, remains the same.

Although the term "teacher" is used, the primary purpose of the visiting teachers is not to instruct. Originally, their two-fold purpose was to learn the conditions of the families visited, and to accept contributions for charitable purposes. It was not until 1916 that the General Board suggested a list of topics for the visiting teachers to discuss in their monthly visits. In 1923, prepared messages were published in the magazine to be used in the months from October through June. This practice still continues. For the visits during the other four months, the stake boards may prepare messages as they desire. All these messages are brief and are not intended to be used as lessons in the usual sense. Concerning the purpose of the messages, the Relief Society Handbook states:

"The visiting teacher messages are planned to provide the visiting teachers with subjects that will promote constructive, wholesome discussions in the homes; to encourage and uplift the women visited; and strengthen the spirituality of the homes." (Relief Society Handbook, p. 92)

An informal discussion is simply a conversation. The woman in the home and both visiting teachers will express their ideas concerning the message and help each other understand its meaning. It is sometimes difficult for the visiting teachers to begin such a discussion unless the woman they are visiting knows that they have a message and asks about it. It is truly better to give than to receive, and during these ten minute visits, all three

of the Relief Society President

women can do both. The visiting teachers are these to bring the greetings and good wishes of the Society and to offer friendship and helpfulness. They are grateful when they are received in the same spirit. The woman they are visiting can encourage and uplift them, also, and in the exchange they will all be strengthened spiritually.

Regarding the nature of these visits, the instruction in the Visiting Teacher Report Book reads:

"Visiting teachers are urged to make careful preparation for their work. They should seek the guidance and inspiration of the Lord in making their visits and should be thoroughly familiar with the message to be presented. Visits to the homes should be spiritual and characterised by a sincere interest on the part of the visiting teachers, in the families in the district to which they have been assigned. Visiting teachers should endeavour to develop a close personal relationship with the sisters in their district, and the visiting teacher message should be discussed as effectively as possible, and the visit should be uplifting and encouraging. A visiting teacher may comfort, encourage, and uplift, but never should seek to regulate a family not to outline its Church duties." (Relief Society Handbook, p. 55)

Because every home must be visited every month by two visiting teachers together, according to the pattern of the Church, many visiting teachers are required. In 1962, there were 107,252 visiting teachers, who made 4,133,868 visits to the homes of the Church, and more are needed every year. Ward presidents often find it difficult to get as many as they need. Concerning the qualifications for the position, the Relief Society Handbook states:

"Women selected to serve as visiting teachers should be Latter-day Saint women who hold membership in Relief Society, who understand and appreciate the gospel and whose conduct conforms to Latter-day Saint standards. They should be women of prudence and wisdom, with broad and intelligent sympathy. They should be willing to follow recommended procedures and instructions given by the president, and to attend the visiting teacher meeting each month, October through May." (Relief Society Handbook, p. 53)

Often a woman who is asked to become a visiting teacher feels that she is not qualified and is reluctant about accepting the call. The faith of Nephi will give her courage. He said he knew the Lord would give no commandment save he prepare a way for the thing to be accomplished. She should know that the president has prepared a way for her to become a good visiting teacher. She will personally counsel, guide, and help her to succeed in the calling. And surely the qualifications listed above are only those that every Latter-day Saint woman desires for her own happiness, regardless of any position.

When properly called and instructed by her president, the new visiting teacher will be blessed with the power and will to change herself. She will learn prudence, wisdom, sympathy, and love as she practices them each month. She will see the importance of attending the monthly meetings. She will understand the confidential nature of her work and the importance of reporting promptly and privately to the president when she finds cases of need. She will grow and will rejoice in her growth.

The rewards that come to visiting teachers are those that come to all who serve God as they serve each other. Isaiah sings praise to all such servants:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that publisheth salvation; that saith unto Zion, Thy God reigneth . . . Break forth into joy, sing together, ye waste places . . . for the Lord hath comforted His people." (Isaiah 52 : 7, 9.)

MISSIONARY

"I think every member of the Church has the capacity to teach the Gospel to non-members. I was told the other day of a crippled woman, home-bound, who spends her days in a wheelchair, who has been the means of bringing 37 people into the Church."— Elder Gordon B. Hinckley, Council of the Twelve.

BY LYNN S. RICHARDS, ASST. GEN. SUPERINTENDENT, DESERET SUNDAY SCHOOL UNION

Prepare yourself at Prayer Meetings

WHEN Jesus came unto the Temple in Jerusalem and drove out the money changers he said: "My house shall be called the house of prayer". And then spake Jesus to the Multitude and his Disciples by saying: "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted". Matthew, Chapter 23 Verse 12.

One of these Disciples, James, reflecting upon the words of the Saviour said: "Humble yourselves in the sight of the Lord and He shall lift you up". James, Chapter 4 Verse 10.

It is with this thought in mind that the Sunday Schools throughout the Church hold a Prayer Meeting each Sunday morning before Sunday School. It is called to order just twenty minutes before the scheduled time for Sunday School.

The Bishop presides at all Sunday School meetings. The Prayer Meeting is conducted by a member of the Superintendency. The Superintendent of the Sunday School is in charge. It is his division of responsibility to see that the meeting is properly organised, assignments made and called to order at the appointed time.

It is recommended that all of the officers and teachers of the Sunday School (called the Sunday School Faculty) meet in one Prayer Meeting and that the Junior Sunday School do not meet separately.

The Prayer Meeting is scheduled for ten minutes. It is an opportunity for spiritual uplift and concerted supplication of all of the members of the Sunday School faculty for divine help in the Sunday School as it is to proceed this day.

Some Superintendents begin the Prayer Meeting five or ten minutes early so that they have a greater opportunity to present matters of business to the members of the Sunday School faculty. This is not recommended unless there be long distances to travel or other difficulties in getting people together for a regular monthly faculty meeting. The business of the Sunday School is considered at the monthly faculty meeting.

The Superintendent, or a member of the Superintendency if the Superintendent delegates the responsibility to conduct the meeting, will present instructions to the other members of the faculty concerning matters of Sunday School business or announcements which concern all of the members of the Sunday School faculty. These announcements should be carefully thought out before the meeting and concisely given.

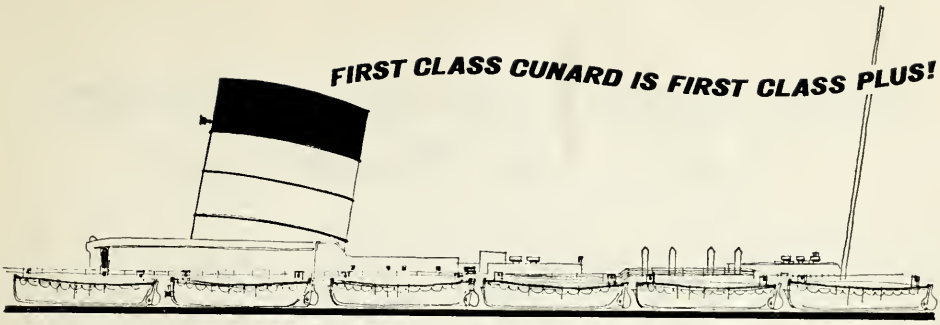
The next order of business is the recitation of the Sacrament Gem by the entire group. If Junior Sunday School is conducted, the Senior Sunday School and Junior Sunday School Sacrament Gem should be repeated. They should be led by someone appointed, just as someone is appointed and leads the Sacrament Gem in the worship service. The Prelude and Postlude are omitted. This experience teaches the members of the faculty the Sacrament Gem, which they are to teach to each of the members of their class. This Gem also carries the spirit of the meeting.

The next order of exercise is the rendering of a prayer thought, or impressive leading of scripture, poetry or other literature. This assignment is made to a member of the faculty in advance by the Superintendent, or one of his counsellors charged with the responsibility. Sufficient time must be allowed to prepare carefully for the assignment. No one likes to embarrass the presiding officer by saying, "The Superintendent asked me just last night, or this morning to perform today". The assignment should be made at least a week in advance.

This spiritual thought need be not more than two-and-a-half minutes in length. It can be an expression of prayer, the spirit of testimony, an instance of sincerity, love, dedication, devotion or service.

The conclusion of the Prayer Meeting is a prayer. The officer presiding calls upon one present to give the prayer. He in effect is leading the group in prayer, praying as though it were in concert, yet not in concert, each one feeling in his own heart that which is being said by the one who is giving the prayer. In the prayer there is first a recognition of our Heavenly Father. This is followed by an expression of thankfulness and appreciation. There should then be a supplication to our Heavenly Father for a blessing, fittingly expressed, having in mind the needs of those who are present. This supplication or petition is in the name of Jesus Christ. The Superintendency can by example indicate an appropriate and sincere form of prayer. Of course the prayer is not to be a set form, but to be an expression from the heart.

Having in mind that the Lord's House is a house of prayer, all members of the faculty should be in their places for the worship service five minutes before the appointed time for Sunday School to begin. This is the same time that the prelude music begins. Each teacher will then be in readiness, with a smile, and a heart full of love and compassion, to receive his or her class members as they come to Sunday School.



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THE WONDERFUL WORLD OF MIA

BY KATHERINE B. CANNON OF THE YWMIA GENERAL BOARD

Girls should help the missionary honour his Priesthood

IT is a wonderful thing to be a girl, especially a Latter-day Saint girl, for all the wealth of eternity can be hers. No one but herself can keep her from the highest glory in the Celestial Kingdom. She must live our Heavenly Father's teachings each day. She must help those around her to do the same.

In God's great plan, young people of the same age should enjoy associating together on a social basis. However, there is an exception to this rule : Young boys who are called as missionaries to serve the Lord for a set period of time, are not to socialise during these years in the established sense of the word. Their minds should be on our Heavenly Father's work, and it is the place of all young LDS girls to help, never hinder them.

Missionaries are called of God and set apart as His servants. God tells us "let them go two by two and *thus* let them preach . . ." (D. & C. 52: 10.) Now these choice young people are sent two by two that they might give each other strength and be a witness one for another. They wear the cloak of authority to teach in the name of Jesus Christ, and they have been promised, "And whoso receiveth you, there I will be also. I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up." (D. & C. 84:88.)

This wonderful spirit that these young men and women radiate makes us feel that they are very "special", and we can see that they differ from other young people who do not have this special calling. Our missionaries become very dear to us as they do to all members of the Church and to those people to whom they teach the Gospel.

Many times, as they speak, girls are led to believe that they are interested in them personally, are "in love" with them. THIS CAN NEVER BE during the mission years! These young men are called of the Lord and set apart to dedicate a certain number of months to His service. During this time they are relieved of all other responsibilities except of preaching the Gospel of Jesus Christ to the people of the world. The Lord has commanded them to go forth with an eye single to His Glory!

The missionary and his family sacrifice much as he goes into the mission field.

There is only joy and gratitude in all their hearts because of his wonderful call to serve His Heavenly Father. It is a difficult task for these young men in their vigorous youth to subdue and overcome their natural physical inclinations. Yet because of their great love for the Gospel and their knowledge of its truthfulness, they put on the Armour of God and go out into the world as soldiers in the Army of the Lord. They have pledged themselves to follow the rules, and in return they are clothed with the spirit of our Heavenly Father and given this promise: "And, if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God."

To desert a post in the army can mean to surrender life itself. To do so in the Army of the Lord can mean to give up life eternal. The missionaries love the members for their dedication to the Church. Because of this mutual dedication, singleness of purpose, and interest, it is only natural that the members, contacts, and missionaries should be drawn close together. However, in this there is grave danger. For instance, young girls often interpret this love and dedication as a personal attraction. IT CANNOT BE. This is a missionary's sacred calling, and no young girl in the mission field should cause these young men to waver in their singleness of purpose.

Girls must be strong in their dedication to the Church and help the missionaries honour their priesthood

'Keep sweet

"ONE of the Elders who arrived in Liverpool last Saturday morning carried in his pocket a gift from a mother in Utah to her missionary boy in Germany. Accompanying the packet was this simple note :

Quinn :

Keep sweet and clean.

Mother.

"A simple message of six monosyllables; but what a fund of information, refutation and admonition it contains.

"The message tells of a mother whose heart is yearning for the companionship and love of a boy for whose success and happiness she would, if necessary, sacrifice every comfort and need. She probably wrote the message in one of the rooms in which he had oftentimes kissed her, and in which other times, no doubt, as is frequently the case with boys, he had caused her pain. The message is to no one, it is for no one, but her boy. It conveys the innermost desire of a loving mother for a son of whom to be ever justly proud will give her supreme joy. She doesn't wish him

and remember who they are and why they are in the mission field. Every member of the Church prays daily that the missionaries will be protected from harm and evil and that they will fulfill their callings.

It is every mother's prayer that her son might be as pure gold, for gold is the only element which will not mix with another element. While they are missionaries, it is the united prayer of the church members that each and every missionary will be pure gold. Everyone should work hard to have these prayers come true. Missionaries are only human. They are young boys just like your very own brothers. Girls must think seriously about how they would like their brother to be treated if he were called to leave his home and family and dedicate two years of his life to his Heavenly Father's work. They must think how their mother would worry about him and how all would pray that he be kept from harm.

Being young, he might find it difficult not to waiver at times, especially if he is tempted by the girls. The Lord would surely be disappointed in him if he stepped down, as would his parents, his brothers, his sisters, his friends, the entire Church. Each missionary needs our help and support and our prayers that his glorious calling might be fulfilled. Each missionary needs our help to stand firm and straight in his purpose.

Girls must help to keep them strong and stalwart soldiers as they travel over the battlefields of the world holding aloft their swords of truth and right. The girls' policy must always be to keep themselves aloof and apart from the missionaries emotionally while they are in the service of the Lord, that there will be no temptation placed in their paths. Girls should never seek to be alone with a missionary. Missionaries should not be invited socially to girls' homes. Even though they are called of God and set apart as His holy servants, they are still only young men filled with all the appetites of youth. How terrible would be a girl's condemnation if she were the reason for a missionary to fail in his duty.

A girl's mission is almost as great as theirs, and she must dedicate herself to help them succeed, remembering always that they are special tools in the hands of the Lord and they cannot function properly without complete dedication of purpose. This is the responsibility of every LDS girl living in a mission field, and our Heavenly Father will bless each one as she helps Him keep these young men in the path of righteousness.

and clean — Mother'

From an article by President David O. McKay, written when he was the European Mission President, with headquarters in Liverpool.

fame; she doesn't wish him wealth—she wishes him only to 'keep' what in her mind he has always been—'sweet and clean.'

"It is not probable when writing that she thought with Swift that the quality—sweetness—is one of the two noblest things in life. When sending her love across the sea, she was not in a mood to philosophise. All her mother-heart felt was that her boy should be in manhood what he has been in youth—unstained, untainted. The word *sweet* undoubtedly connoted in her mind all the tenderness awakened in her soul when she nursed a bundle of sweetness through babyhood. She heard again his merry laugh as in boyhood, and saw him grow in purity and strength to manhood—still her boy, even when he passed out of his 'teens;' for every true mother is like her who said of her two sons in their twenties: 'You will always be my boys; I cannot call you men.' It was in such light that this mother thought of her boy; we can easily understand why she wrote '*keep* sweet and clean' instead of '*try to be* sweet and clean.' In one word she said: 'Keep your sweet smile don't get sour and gloomy. Keep your sweet disposition; sullenness and anger only drive the sunshine out of your life.' In brief, she would have him keep always that:

Something sweet
Which follows youth with flying feet.

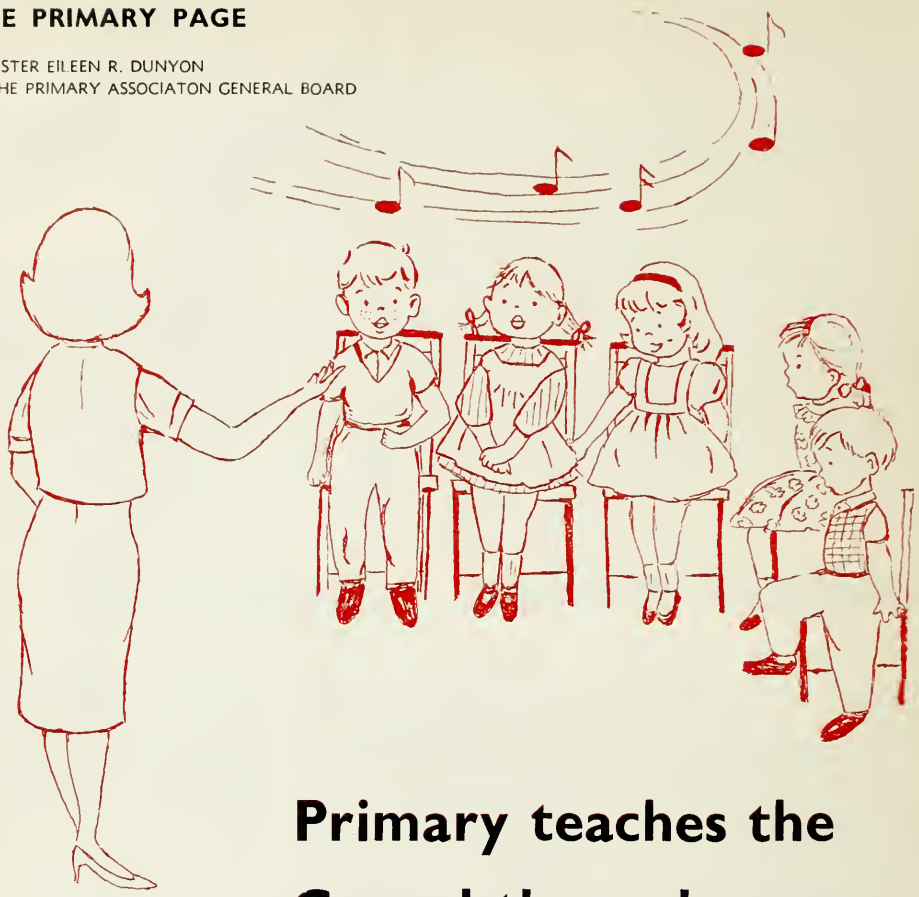
"And what story does the word 'clean' tell? Did her mind's eye picture a rosy-cheeked baby in laces and ribbons immaculately dressed for the christening; or a laughing, robust lad with hands, face, neck and ears actually clean from the marks of wholesome play? No, we think not. She was looking only at his soul. In her eyes her laddie is as pure as the falling snowflake, unstained by any gross sin. Weaknesses he has shown a-plenty, and errors he has often made; but he has not besmeared his young life with that sin which always brings sorrow into other lives besides the one who is chiefly guilty of it. Physically clean he has always been, and physically clean she knows he will always be. Morally clean also, he has always been; and morally clean he must ever be. Her boy is a perfect type of energetic youth, conserving strength and vitality for the responsibilities of manhood, fatherhood and true leadership among men. Unknowingly, however, she knew or rather felt that such cleanness

Is only a negative virtue
Until it is tried by fire;
And the soul that is worth the honour of earth,
Is the soul that resists desire.

"She saw her boy purified and strengthened by trials overcome and by temptations mastered. She pictured him returning home with an honourable release bearing evidence to what his clear eye and radiant countenance would so manifestly declare—that he had kept himself pure and spotless from the sins of the world, that he had kept 'sweet and clean.'

"Such is but part of the story of that mother's message. It is the message of fifty thousand Latter-day Saint mothers to a hundred thousand boys. It is an important part of the message of the Gospel of Peace."

BY SISTER EILEEN R. DUNYON
OF THE PRIMARY ASSOCIATON GENERAL BOARD



Primary teaches the Gospel through song

BROTHER MARTINS, president of the branch, parked his car in front of the chapel. He smiled broadly, his eyes crinkled up at the corners and then he began to hum the melody which faintly reached his ears. He remembered years ago when he had attended Primary and had sung that same hymn. As he entered the chapel doors he began singing softly with the children, "Tell me, dear Lord, in thine own way I pray . . ."

He remembered the words of Elder Marion G. Romney who said, "I thank the Lord with all my soul and bless my teachers that I was taught these songs in my youth. All through the years they have been flowing back into my mind. I have hummed and sung them as I have ridden the range, cultivated the fields, worked as a carpenter, and ridden over interminable miles in my present ministry. By their messages I have been inspired heavenward."

Brother Martins took his place on the stand. It was good to visit Primary and see the children's response to their teachers and the lessons. The chorister stood quietly in front of the children

with her arms folded. She sang softly. Loud enough to be heard but not so loud that the children had a tendency to shout over her voice. Every child sat with folded arms and as the last notes of the song faded each head bowed and in this reverent atmosphere a child stepped to the pulpit as quietly as the thermometer going up and offered the opening prayer. The reverent mood which permeated the chapel told Brother Martins that the purpose of the prayer song had been achieved.

As Primary progressed, Brother Martins listened attentively. Soon three children stood at the front of the chapel. All of the other children were alert and interested. They opened their mouths and with singleness of purpose began to sing, "Oh, somebody had a birthday . . ."

Brother Martins remembered when he had had a birthday in Primary. The children had sung to him, too. Then he had placed his birthday pennies in a box and knew that they would be used for the benefit of other children who were not well. He was drawn from his reverie by the conclusion of the birthday song. How quickly the song was finished. The chorister had not attempted to drill nor practice the children. They had simply and effectively sung a birthday song.

And then it was Singing Time. The branch president had never heard the song before which the children practised, but he was able to sing right along with them because the chorister was well prepared and gave clear, definite instructions.

Brother Martins thought about how she had achieved the co-operation and good results which the Singing Time produced. He thought back over the steps she had gone through to produce a group of happy, singing children who were learning the gospel through music. He decided that the chorister had:

1. Awakened the children's interest in the song by looking at them directly and making a simple, purposeful statement about the song before singing it through for them.
2. Sung the song through twice more. Each time she gave the children a specific reason for listening. They were trying to find the answer to a question which she asked about the song.
3. Called several children to the front to hold key words which occurred in the song. Then when she sang the song through again she "forgot" these words and the children sang them.
4. Divided the Primary into four groups and let each group sing one line of the song.
5. Sang the song through once more and invited the entire Primary to sing with her. She encouraged them to see how much of the song they could remember without error.
6. Complimented the children sincerely for being such good singers.

When the children were dismissed to go to their classes, Brother Martins decided to visit the seven-year-old children. Once again in the classroom he found that the gospel was being taught through music. The purpose of the lesson for that day was to teach the children the principle of forgiveness. The teacher began the lesson by asking, "I will sing to you one of our Primary songs. Listen to what the song asks our Heavenly Father to help me do."

The children listened intently, their little faces turned towards the teacher, their ears comprehending the meaning of the words. The teacher sang,

Help me, dear Father, to freely forgive,
All who may seem unkind to me;
Help me each day, Father to live
Nearer and nearer to Thee.

As she finished singing almost every hand shot into the air. Each child knew what it was that our Heavenly Father wanted them to do.

"Music is important," thought Brother Martins. He remembered another Primary day when he had visited the Lihoma class. That year they were using the Gaynote lessons. He remembered their teacher had said, "Girls, notes wiggle their way right into your soul and give you all kinds of feelings. They are really magic. They can change your day from a gloomy day to one of sunshine. You can be magic by bringing the sunshine of music and the light of the gospel into your home. Let's all sing 'Love at Home' together. Then when you go home today, after Primary, ask your family to sing it with you."

Tears filled his eyes as the branch president remembered the sweetness of these young girl's voices when they sang, "There is beauty all around when there's love at home!" Truly these girls had learned a gospel message by singing this song.

It was time for Primary to be dismissed. Brother Martins walked down the hall, passed the closed doors behind which the children were meeting and once again, as he neared the end of the corridor, music reached his ears. This time it was boy's voices. The Trailbuilders were singing a round. It was harmonious, pleasing, spine-tingling in its simplicity. The words of the round pierced Brother Martin's soul. Boys who could sing like that would never go far astray. He thought of the meaning of the words which he heard, "For the gospel plan, God gave to man, We praise Thy name, O Lord!" *

"Yes," Brother Martins reflected, "Primary teaches the gospel. Primary teaches the gospel through song!"

* *Round found in "MIA Let's Sing".*

PARENTS

"Children have a right to companionship of father and mother and father and mother are under obligation before their Eternal Father to be true to each other and raise those children in light and truth."—
PRESIDENT JOSEPH FIELDING SMITH,
Council of the Twelve.

* * *

"The answer to the problem of erring youth cannot be left with the expert and the specialist. It lies in the hands and in the hearts and in the willing spirits of the parents and other interested adults who can bless them and help them meet their problems."
PRESIDENT MARION D. HANKS,
First Council of the Seventy.

Servant chooses a wife for his

ABRAHAM and his family journeyed from their home to a place called Hebron, in the land of Canaan. While they were there, tragedy overtook them. Sarah, Abraham's wife, became ill and died. She was 128 years old. Her death was a great shock to Abraham, and he mourned for her. It seemed harder for him because the family at that time was visiting in a strange land.

Sorrowfully, he set about making preparations for her burial. His neighbours were the sons of a man named Heth. Going to them, Abraham said, "I am a stranger among you. Sell me a burial place here that I may bury my dead."

The sons of Heth were touched by Abraham's grief and told him he could have one of their sepulchres and it would cost him nothing. Abraham did not want a borrowed sepulchre. He wanted to own his wife's burial place. After selecting a cave in the field of Ephron, he bought the land surrounding it for four hundred shekels of silver. One shekel is worth about 4s. 9d. in our money. In great sorrow Abraham and Isaac, his son, now grown to manhood, made the cave into a tomb, held a funeral and placed Sarah's body there.

Abraham himself was growing old and knew that it would not be long before he, too, would pass away. He greatly desired one thing before he should die, and that was to see Isaac married well. Then, as now, marriage was very important. Abraham knew that if his son married a good wife, who worshipped God as he did, he would be happy. The Lord had made many promises to Abraham about his children and they would have to be fulfilled through Isaac. If Isaac were to marry an unbeliever, who did not serve the Lord, he could not be happy. So Isaac must have a good wife who believed in God as he did.

The Canaanites, among whom they now lived, were unbelievers. Isaac must not marry one of them. But Abraham's own people, who lived in the land of Nahor, were faithful to the Lord. It would be well for Isaac to marry a girl from there.

Calling one of his trusted servants, Abraham told him to go to the land of Nahor and here find a young lady who would be suitable for Isaac to marry. He gave the servant precious gifts to present to the girl whom he should find. The trusted man set off on his journey. It was a great task he had to perform to choose a wife for his master's son. It was so great a task that he felt he was not able to do it without the help of the Lord.

He prayed about it, and in his prayer told the Lord that he would stand by the well in the land of Nahor, and wait for the young women to come and draw water. He asked the Lord, "Let it come to pass that the damsel to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink,' and she shall say, 'Drink and I will give thy camels to drink also,' let the same be she that thou hast appointed for thy servant Isaac and thereby I shall know."

As he waited at the well, a beautiful young woman named Rebekah came for water. She was a member of the family of Nahor. Carrying her pitcher on her shoulder she came to the well, filled her pitcher, and turned to go back to the house. Abraham's servant ran to meet her, and said, "Let me, I pray thee, drink a little water of thy pitcher." And she said, "Drink, my Lord," giving him the pitcher. She saw the camels standing by and added, "I will draw water for thy camels also." Then she filled the trough for them.

The servant of Abraham was happy, for his prayer had been answered. With the help of the Lord he had found the right girl to be a wife for Isaac. He gave her gold earrings and two gold bracelets, and said to her, "Whose daughter are you? Is there room in thy father's house for us to lodge?"

She replied, "I am Rebekah, the daughter of Bethuel, the son of Nahor. We have both straw and provender enough, and room to lodge in." In gratitude the servant of Abraham bowed his head and worshipped the Lord.

Rebekah ran to the house and told her family what had happened, and showed them her gifts. Her brother Laban went out and invited Abraham's servant into the house, and brought food and straw for the camels. Laban brought water for Abraham's servant to wash in, and the women prepared dinner.

master's son

The servant said, "I will not eat until I have told my errand." They said, "Speak on." Then he told his story how Abraham had desired his son Isaac to marry one of his own people, and not an unbelieving Canaanite; of how he, the servant, had been sent to find the right girl for Isaac, and of his own need for help. He told them of his prayer, and of the answer, and of his belief that Rebekah was appointed by the Lord to be Isaac's wife. Would she accept ?

The family talked it over, and after a while said, "The thing proceedeth from the Lord. Take her and go and let her be thy master's son's wife, as the Lord hath spoken."

The servant brought more gifts for Rebekah and gave others to her brother Laban and to her mother. Preparations were soon made for the return journey. Rebekah's nurse and other attendants came with her, and led by Abraham's servant, they journeyed to the place where Abraham lived.

As they came near, Rebekah saw in one of the fields a young man who came forward to meet the caravan. She asked the servant who the young man was. "It is Isaac," was the reply.

Rebekah dismounted from her camel as Isaac approached. The servant told Isaac all that had happened. Soon afterward, Isaac and Rebekah were married in the tent of his own dead mother, and Abraham was grateful to the Lord.

ABOUT MUSIC

Church music should bring us closer to God

BY DR. ROBERT CUNDICK
ORGANIST AT HYDE PARK CHAPEL

Dr. Robert Cundick

SINCE music is a very important part of a LDS Church service, it is essential that its true function or purpose be clearly understood.

Music in the service centres around hymn singing. The singing of hymns makes it possible for all members of the congregation to actively participate in the service.

The musicians' function is to make this singing as satisfying as possible for the congregation through careful selection of appropriate hymns, agreeable tempi or speed, and flawless playing or directing.

This means that adequate preparation is essential for all faithful church musicians. The Lord, as well as the congregation, deserves our very best efforts.

We must always practice our music for each succeeding service with great care. No musician ever becomes so competent that further improvement cannot be made. If we are to do our very best, it is imperative that we always select music well within the limits of our proficiency.

All church music has but one purpose: to bring us closer to God. In addition to faultless performance, the church musician accomplishes this purpose by selecting music which is conducive to feelings of reverence and meditation. Thus religious music generally provides a proper background for worship rather than being the focus of attention in the service.

It is a means to an end (i.e. worship) rather than an end in itself (i.e. pure musical enjoyment). While pure musical enjoyment can and does occur, it is a by-product rather than the prime purpose for the music. This means that musicians must discourage music that calls attention to itself. The church service is not a place to indulge in displays of musical technique.

One must also guard against music that has associations foreign to the church. This includes all music which possesses words or stories that are irreligous in intent. One might argue that such music considered apart from its words or stories could be most appropriate, but in fact there is the ever-present danger that the listener will find his thoughts drawn away from the church by these extra-musical associations. The clear distinction made by the great composers of the past between their sacred and secular styles of composition is most apparent to even the casual listener.

Since music in the church is only justified inasmuch as it enhances true worship, it is apparent that it must not be displeasing to the congregation. This forms a major source of contention in those cases where the church musician's musical standards are higher than those of the congregation.

In such cases the musician must exercise great restraint and judgment in gently leading the congregation to an ever deepening knowledge of truly significant music. If the worshipper becomes irritated by the music, the musician has failed in his true purpose.

With a constant attitude of prayer and humility and an unselfish dedication to excellence, an LDS Church musician cannot fail to triumph in the challenge of providing appropriate music for his creator. His potential contribution to the church service is of inestimable worth and his personal rewards are correspondingly great.

SCOTTISH MISSION

New Chapel at Ayr

PRESIDENT Mark E. Petersen, of the Council of the Twelve, presided over the Thanksgiving Service at the opening of the new chapel in Ayr, Scotland.

More than eleven hundred saints, missionaries, and contacts packed the chapel, lounge, cultural hall, and stage, and many stood along the walls during the inspiring service. Included in the service were remarks by Brothers Albert Stirling and James Morse, of the Building Department; President William McKittrick, President of the Ayr Branch; and President David B. Haight, President of the Scottish Mission.

Ayr is the birthplace of Robert Burns, the famous Scottish poet, and is one of the prettiest and most popular of Scotland's many resort towns. When President McKay came to Scotland, to organise the Glasgow Stake, in the summer of 1962, immediately after alighting from the plane, he asked to be driven to Ayr and the surrounding area to see the country about which Robert Burns wrote.

Approximately twenty more chapels are now either underway or about to be started in Scotland. This building, the second to be opened, should prove to be one of the outstanding landmarks in Ayr and will help to introduce many people to the Church of Jesus Christ of Latter-day Saints.

Above: The new chapel at Ayr, the second to be completed in Scotland. The first was at Drumchapel (below).

* * *

Christmas Concert

MORE than seven hundred people packed the Woodside Halls in Glasgow to see an original musical-comedy produced by the Scottish Mission Mutual Improvement Association.

The cast included almost one hundred Scottish saints who spent weeks at rehearsals perfecting their skits, songs, and dances, which were all tied together into a Christmas theme entitled "The Greatest Gift Ever."

The script was written by Elder David Hammarstrom. Original costumes were made under the direction of Sister Ruby Haight, wife of the Mission President. The production consisted of a series of musical skits interrupted by comedy and dance routines, along with special musical numbers.

The stars of the production were Brother and Sister Tony Belkus, of the Bellahouston Branch. However, al-

Missionaries of the British Mission gathered for their Thanksgiving Dinner at the Epsom Chapel.

most every branch in the mission was represented in the cast. Many of the people in the audience were investigators and contacts of the saints and missionaries, who came to enjoy this Christmas presentation and were amply rewarded by a rich experience in entertainment and in the spiritual message that the production created.

This is the first original production that has been produced by the MIA in the Scottish Mission and with the real tremendous success of both the numbers of people enjoying it and the dedication of those participating in the production, more have been planned along with such events as a Gold and Green Ball, Spring Sing, and other MIA sponsored activities.

* * *

Missionary Conference

MORE than seven hundred local and full-time missionaries gathered together in the McLellan Art Galleries, in Sauchiehall Street, in Glasgow, for the first all-missionary conference held in the Scottish Mission.

The programme was highlighted by demonstrations by "local" missionaries on how they teach their contacts. Also, remarks were made by the Scottish Mission Presidency, President David B. Haight, James H. Pingree and C. Devon Blad, and President Archibald Richardson, of the Glasgow Stake.

President Blad is directly in charge of all of the local missionaries. The local missionaries in the Scottish Mission comprise over six hundred saints, all of which have been set apart. They teach their contacts, swelling the number of converts far beyond that which could possibly be reached by just the full-time missionaries, alone.

The enthusiasm shown by the local missionaries at this conference is only equalled by that which they show when they teach the Gospel.

SUNDERLAND STAKE

Young member killed

MEMBERS of the Middlesbrough Ward, Sunderland Stake, were deeply shocked to learn of the death recently of Arthur Edwin Hunte, aged 24, one of their most active members. He had been driving back, with three companions from his unit, to the Army camp in Dorset to which they were attached, when their car crashed head-on into a 12-ton lorry near Nottingham. All four were killed instantly.

Brother Hunter joined the Army (Royal Signals) eighteen months ago and had been promoted to L/Corporal. He regularly travelled home at weekends to take part in Church meetings and, in fact, was one of the speakers at Sacrament Service several hours before his death.

Prior to joining the Army he held the positions of 2nd Counsellor in the Branch Presidency, MIA Superintendent, and Teacher Trainer, all of which he carried out with a characteristic energy and love which endeared him to both young and old.

A CLOSING THOUGHT

BY PRESIDENT MARK E. PETERSEN

'He that soweth discord'

WHEN the wise man of old listed things the Lord hates he included among them :

"A proud look, a lying tongue . . . an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.

Sowing discord among brethren, of course, includes the lying tongue, the heart that deviseth wicked imaginations, feet that be swift in running to mischief and false witness.

One cannot spread discord among brethren unless he is tainted with at least some of these evil traits.

When it is remembered that the Lord made one of His Ten Commandments the injunction against bearing false witness, it is no wonder that He lists this evil here as one that He hates.

Unity of the faith is vital in the Lord's true Church. Unity among brethren is likewise essential. The Saviour commanded His ancient disciples to be one, even as He and His Father are one. In our day He has said that "Except ye are one, ye are not mine."

Is it any wonder then that He hates those who would create disunity and discord in circles where He commands that there should be love and united understanding?

THOSE WHO SPREAD discord among brethren (and sisters too for that matter for we interpret "brethren" as a general term here) might be those who speak against the brethren or sisters while within their own family group. As a father or a mother denounces or criticises those in authority it spreads to the children, and they in turn become disaffected. The children are "brethren" in this sense too, and discord is spread among them in this way. Should they not be protected?

Out of jealousy discord may arise from disappointment over appointments of local officers with which we may not agree and refusal to sustain them.

Some are critical of the financial policies of the Church and refuse to contribute to building and other funds. As they raise their voices against such projects they "spread discord among brethren" and disaffection results.

There are those who "run around the ends" to whisper to presiding officers about others in a group. Their tattling may or may not be true, but the manner in which they act spreads discord among the brethren.

This is a form of gossip, again which may or may not be correct. Gossip destroys reputations, blackens names, injures feelings, causes bitterness and strife, at times divides previously united groups into factions, and breaks hearts and shatters nerves.

DOES ANYONE have a right to inflict such torture upon his fellows? How far it is from the second great commandment which would have us love our neighbour as ourselves ! What a departure from the Golden Rule which would have us do to others as we would be done by !

Can we see why the Lord hates those who spread discord among brethren? Can we see that those who do so in all probability are guilty of the other things listed there also—lying, false witness, devising wicked imaginations (or plans), and having feet that run swiftly to mischief?

When the Lord taught the Nephites that the spirit of contention is the spirit of the devil He spoke of this type of sin. Spreading discord is creating contention, and it is done by the spirit of Satan.

If people could but learn to live the Gospel, and take seriously the doctrines of the Saviour with respect to our attitude toward our neighbours, all would be so much happier.

But not only is happiness involved here—salvation is too. Can anyone be saved if what he does is hated by the Lord? When the Lord hates false witness and mischief as He does, do we promote our sacred destiny if we indulge in it?

The Saviour said that the first and great commandment is that we love and serve God with all our heart, mind and strength. He said the second is like unto it in importance—Love thy neighbour as thyself !

People who would never think of smoking a cigarette, or even drinking a cup of coffee, at times do not hesitate to blacken someone else's name. But which is worse? Is drinking coffee more abhorrent than character assassination?

It may not be right to attempt to say that one commandment is more important than another, for they all form a part of the over-all pattern of the Gospel, but certainly some carry more severe penalties than others.

How many sins are worse than a disruption of the work of God by sowing discord among brethren?

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